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Aeschylus.

COLLEGE SERIES OF GREEK AUTHORS

EDITED UNDER THE SUPERVISION OF

JOHN WILLIAMS WHITE AND THOMAS D. SEYMOUR.

THE
PROMETHEUS BOUND
OF AESCHYLUS

AND THE FRAGMENTS OF THE PROMETHEUS UNBOUND

WITH INTRODUCTION AND NOTES

BY

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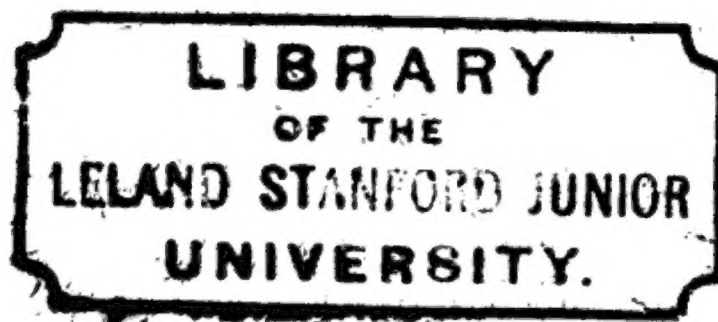
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NOTE.

THIS book is a translation of Wecklein's second edition (1878), with such changes in text and commentary as were requested by Dr. Wecklein himself. The translator has allowed himself some freedom in the form of expression, but he has not knowingly departed from the substance of the original, and still less has he anywhere substituted his own views for those of the German editor. In the transcription of the metrical schemes into the notation commonly used in this country, his responsibility is somewhat greater than elsewhere, but here too he has endeavored to follow the editor's intentions. Two transpositions of parts of the Introduction and Appendix have been made, in conformity to the arrangement of other books of this Series. References to American grammatical works have been added, and in some cases these have replaced the original references to Krüger.

The thanks of the translator are due to Dr. Wecklein for his permission to make the translation and for his hearty co-operation in the work, and to the editors of this Series for efficient aid and timely corrections.

INTRODUCTION.

I. THE MYTH OF PROMETHEUS BEFORE AESCHYLUS.

To the mind of the savage man, the generation of fire, when a tree is struck by lightning from the sky, or a spark elicited from a piece of wood by friction, is not simply a marvel, but a miracle. And the operation too of this same fire seems to him a miracle. Fire is the celestial agency which aids man in all the arts of life—in whatever he fashions and creates. The possession of fire, and the knowledge how to use it in the preparation of food and the practice of the mechanic arts, lift a community out of a condition of savagery and advance it to a life of culture and comfort. As man grows in independence, in self-consciousness, as he feels in himself the ability to guard against misfortune by his own prudence, as his standard of living and thinking is raised, he becomes aware of a distinct break with his past life—its uncertainties, its hampered conditions and its narrow horizon. What formerly he expected from the grace of the gods, and sought to obtain through sacrifices, he now believes that he can get by his own skill. Accordingly this transition from barbarism to civilization comes to be associated with the idea of a Titan-like struggle on the part of men to make themselves equal to God—with the notion of a curtailment of divine privileges for the advantage of the human race, and of defiance and revolt against the gods.

Out of these conceptions, the story of Prometheus, in its various shapes, has gradually grown. The origin of this myth is to be sought in the time when the Indo-European peoples still formed one community.¹ Fire comes in two ways. Either it descends from the sky as a flash of lightning and kindles a tree or shrub, or

¹ Compare Adalbert Kuhn's *The Descent of Fire* (*die Herabkunft des Feuers und des Göttertranks*), Berlin, 1859. See also Georg Curtius, *Greek Etymology*, p. 335 (5th edit.).

it is obtained by friction. The first is the older way and furnishes the rudiments of the myth. In the ancient Hindu legend, Agni, the divine impersonation of fire, is brought down to mortals from the sky. In one account, having disappeared from the earth, he is brought back from the abode of the gods by Mātariçvan, and given to the Bhṛgu; in another the divine flame is brought to the world from a cave among the Bhṛgu; in a third form of the story, the Bhṛgu themselves fetch the fire-god and deliver him to mankind. The Bhṛgu are the lightning; the word means ‘bright,’ ‘flashing,’ from the root *bhrāḡ-*, akin to that of *φλέγω* and *fulgeo*. Elsewhere Agni himself is called Mātariçvan; this rests on the primitive conception that the fire itself, as lightning, descends of its own accord upon the earth. A frequent surname of Agni is *Pramati*, that is, ‘Forethought,’ ‘Providence.’

But fire was obtained, in ancient times, by the twirling motion of a wooden rod bearing upon the centre of a wheel or disk of wood, — a method practised in India to the present day in kindling the pure sacrificial fire. The twirling stick or drill was called *pramanthas* (from *math-*, *manth-*, *mathāmi*, ‘turn,’ ‘twirl’); and this word is the ultimate source of the name *Προμηθεύς*.¹

These two conceptions of the origin of fire, became, in the course of time, more or less combined and fused. The ‘fire-drill’ *προμηθεύς* came to be identified with Agni *Pramati* and Mātariçvan; the fire-borer was metamorphosed into a provident fire-bringer, who kindled an inflammable shrub at the fire of the sky and brought it down to the earth. So arose the Greek notion of a ‘Forethinker’ Prometheus, of vaguely defined nature, but thought of rather as superhuman than divine, who steals fire from the chariot of the Sun, from the hearth of Zeus, or from the forge of Hephaestus, brings it to men in a tinder-stalk (*νάρθηξ*; see note on verse 109 of the play), and so becomes the founder of human civilization.

In the Attic religious system, Prometheus appears as simple god of civilization, in intimate union with Hephaestus and Athena. Just outside of Athens was the *Κολωνὸς Ἰππιος*, a hill sacred to

¹ The Thuriens venerated a Zeus *Προμανθεύς*. See Lycophr. 537, and scholia.

Poseidon, which furnished the potters' quarter of the city, the Κεραμεικός, with admirable clay for the famous and much-sought Attic vases. Between this hill and the city lay the Academy, the sacred grove of the hero Academus. Here Prometheus was worshipped in conjunction with Hephaestus and Athena. In the space dedicated to the goddess Athena stood an old statue of Prometheus, with an altar. At the entrance was a pedestal with a relief representing Prometheus and Hephaestus. Prometheus was here figured as the more prominent and older god, with a sceptre in his hand; Hephaestus as younger and less important. On the same pedestal a common altar of the two deities was represented. In honor of Prometheus the festival called Προμήθεια was annually celebrated, with a torch-race (λαμπαδηφορία, λαμπαδηδρομία) from the Academy to the city. The torches were lighted at the altar of Prometheus, and the runners endeavored to outstrip each other without extinguishing their torches.¹ This solemnity is the remnant of an exceedingly ancient religious observance — the Renewal of Fire. The idea of a difference between pure, celestial fire and fire which has been defiled by human use is common to the Indo-European nations; and this notion led to the custom of replacing, from time to time, the polluted fire in house and workshop by the pure element, in the belief that this would bring renewed prosperity. How the torch-race arose from this usage, can best be seen from the following story, told by Plutarch in his life of Aristides, chapter 20. When the Greeks, after the battle of Plataea, consulted the Delphic oracle respecting the sacrifices they should make, the god gave directions that, as the fire in that region had been polluted by the barbarians, no sacrifices should be made until it had all been extinguished and fresh fire brought from the common hearth at Delphi. On this, the leaders of the Greeks ordered all fire throughout that country to be quenched, and the Plataean Euchidas proceeded to Delphi, promising to bring the new fire from the Delphic sanctuary with all possible despatch. He purified himself, sprinkled himself with holy water, and put a chaplet of laurel on his head.

¹ Schol. Soph. Oed. Col. 56; Pausanias i., 30. 2.

Taking the fire from the altar, he set out at full speed for Plataea, and arrived there the same day before sunset, having traversed a distance of a thousand stadia. He had only strength to greet his fellow-townsmen and give them the fire, when he fell to the ground and breathed his last. It was thought needful, we see, that the transportation of the fire should be as rapid as possible, so that its original purity might be preserved, and a continuity, as it were, established between the altar at Delphi and the new hearth at Plataea. In like manner at Athens the pure fire was taken from the altar of Prometheus and borne with the utmost despatch into the city to the quarter of the smiths and the potters. It is clear that at Athens Prometheus was a fire-god who stood in a very intimate relation to the handicrafts of the place.¹ He is mentioned with veneration by the citizen of Colonus in Sophocles's *Oedipus at Colonus*, verse 54 ff. :

χώρος μὲν ἱερὸς πᾶς ὅδ' ἔστ'· ἔχει δέ νιν
σεμνὸς Ποσειδῶν ἡδ' ὁ πυρφόρος θεὸς
Τιτὰν Προμηθεύς.

Elsewhere a certain trait of insubordination and defiance attaches to Prometheus. Even in the Hindu legends we find the Bhṛgu characterized by this trait, and are reminded of the description in the *Homeric Hymns*² of the Greek Phlegyes, the counterpart of the Bhṛgu :

ἴξες δ' ἐς Φλεγύων ἀνδρῶν πόλιν ὑβριστάων,
οἳ Διὸς οὐκ ἀλέγοντες ἐπὶ χθονὶ ναιετάασκον
ἐν καλῇ βήσση Κηφισίδος ἐγγύθι λίμνης.

In the Hesiodic poetry (*Theogony*, 535 ff., *Works and Days*, 47 ff.) we find the myth of Prometheus detailed at length, but curiously interwoven with ethical ideas and overlaid with additions made with evident design. A naïve, peasant-like conception of civilization here finds expression, as something which has led men into resistance to the divine will, and so has brought evil into the world by way of retribution. In the *Theogony* the story runs thus :

¹ Compare Wecklein's essay on the torch-race, in *Hermes*, Vol. vii., pp. 437-452.

² ii., 100, ed. Baumeister.

‘When gods and mortal men were divided’¹ at Mecone, then the artful, crafty-souled Prometheus, son of the Titan Iapetus and of Clymene, brother of the sturdy Atlas, the high-souled Menoetius, and the blundering Epimetheus, sought, in the division of a sacrificial ox, to deceive the mind of Zeus. He laid on one side, as the portion of men, the flesh and the rich inner parts, wrapped them in the skin, and laid the ox’s stomach upon them; on the other side he set apart for Zeus the white bones, artfully heaped up, and concealed by shining fat. Taken to task by Zeus for this unequal division, he smiled roguishly, and bade Zeus take his choice. Zeus perceived the trick, and foreboded evil in his heart to mortal men, — evil which was destined to be fulfilled. He raised with both hands the fat, and waxed mightily wroth as he beheld the white bones beneath.’ In penalty, fire was withheld from mankind. ‘But the son of Iapetus, friendly to man, outwitted Zeus, and stole the fire’s far-flashing brightness in a hollow tinder-stalk. For this Zeus sent an evil on mankind. At his bidding, Hephaestus fashioned of clay a woman, whom Athena endowed with all charms. Then he gave to men the beautiful bane, and from her sprang the race of women, who dwell as a great plague among mortal men, like the drones of a bee-hive. But the kind-souled Prometheus, as a warning that Zeus’s mind is not to be deceived, was bound to a pillar by chains riveted through its middle.’² Then Zeus sent an eagle which devoured Prometheus’s imperishable liver; there grew each night as much as the bird had consumed by day. The eagle was slain by Heracles,³ and thus the son of

¹ That is, when, at the accession of Zeus to power, the separation of gods and men took place, and the patriarchal community in which the two races had lived together under Cronus had come to an end. Compare Schoemann, *die Hesiodische Theogonie*, p. 209.

² See note on verse 64 of the play.

³ A painting, representing the chained Prometheus and his liberator Heracles, was seen by Pausanias the periegete (v., 11. 12) in the tem-

ple of Zeus at Olympia. In the vase-picture mentioned in the note on 64, Heracles, half-kneeling behind the impaled Prometheus, is just shooting an arrow at the eagle. The hook-beaked monster is flying toward Prometheus, whose pinioned hands are outstretched in an attitude of defence. Behind the eagle is a bearded bystander with a staff in his hand. Achilles Tatius iii., 8, describes a painting in which Prometheus was depicted with contracted

Iapetus was delivered from his pain, not against Zeus's will, to the end that Heracles's fame should increase upon the broad earth.'

According to the *Works and Days*, Zeus conceals the fire because Prometheus has deceived him, but Prometheus secretly purloins it again from Zeus. In retribution for this, Zeus sends to Epimetheus the woman Pandora, endowed by all the gods with manifold gifts.¹ Epimetheus receives her against the express warnings of his brother, and knows not the evil till it is upon him. For till then the generations of men upon earth had lived free from pain and heavy sorrow, and free from deadly disease. But the woman lifted the lid from the jar, and all sicknesses and sorrows flew forth and spread over land and sea. Only Hope remained

brows and lips and half-open mouth, his right thigh drawn up and his left leg extended in a spasm of anguish, his look directed partly toward Heracles, who, armed with bow and spear, was about to let fly his arrow, and partly toward the bird, which, perched on Prometheus's thigh, was burrowing into his vitals with its beak. This description nearly corresponds to a Pompeian wall-painting (Zahn, *Ornamente*, ii., Plate 30), in which Prometheus is fastened bolt upright to a lofty cliff; on his right foot, which projects a little, sits the eagle, its beak plunged into Prometheus's breast, while Heracles stands on the level ground below, aiming an arrow at the eagle. Similar representations of the liberation of Prometheus are found on a sarcophagus of the Capitoline Museum, and in a wall-painting in a columbarium (Jahn, *die Wandgemälde des Columbariums in der Villa Pamfili*, Plate I., 3). In the latter picture, Prometheus is suspended with extended arms on the face of a cliff, resting his left foot on a projecting rock. The eagle, at his side, grasping with one claw Prometheus's right

foot, is tearing his breast, from which blood is trickling down. Behind Heracles, who is preparing for his shot, stands the goddess Athena, pointing at the mark, and so making it clear that the arrow is not to strike Prometheus, but the eagle.

¹ The myth of Pandora is represented on a cista of Praeneste (*Monumenti dell' Istituto arch.*, Vol. vi., Plate xxxix.; compare R. Garucci in *Annali dell' Inst.*, 1860, p. 99) in five scenes. In the first, Prometheus is exhibiting the stolen fire to a female figure (Themis?). In the second, he is giving the fire to a group of surprised and overjoyed men. In the third, Pandora is receiving from Zeus the fatal vessel, a two-handled jar with a tall cover. In the fourth, Pandora offers the jar to a man, who turns away in horror with a gesture of refusal. The fifth shows Prometheus nailed to a rock in an oblique posture, with outstretched hands and manacled feet; at his feet is the eagle, looking round in rage and alarm at Heracles, who has already raised his club to slay the monster.

within, for Pandora at the behest of Zeus had closed the lid before she could escape.

These two narratives seek to explain how evil came into the world. The first conception, that increased material comfort brought with it luxury and its evil consequences, appears to be more primitive and simpler than the other idea, that misery came into the world through womankind. Both conceptions are united in the account of the *Works and Days*, in which Pandora is no longer ancestress of the human race, but an independent personage. Prometheus is conceived as the genius of humanity. The human race, by a crime against Deity (for Prometheus fancies himself wiser than Zeus, see verse 62 and note), brings on itself divine retribution, and therewith all the pain and misery of life. Furthermore Prometheus, as giver of fire, was naturally thought of as the founder of burnt sacrifices. And since in sacrifices only a small part of each victim fell to the gods' share,¹ it might easily occur to the philosophizing poet to ascribe this fact to the presumptuous spirit of that founder, and to an intelligence which sought the advantage of mankind at the expense of the honors anciently accorded to the gods.

II. THE STORY OF PROMETHEUS IN AESCHYLUS.

Prometheus is the son of the goddess Themis, — his father is nowhere mentioned. In the struggle between the Titans and Zeus he had at first sided with the Titans; afterwards — since he learned from his mother Themis that the victory would be decided, not by brute strength, but by craft and stratagem, and since the Titans rejected his counsels, — he forsook the losing cause, and ranged himself, with his mother, on the side of Zeus, to share in the fruits of victory. With his effective aid, Cronus and the Titans were hurled into the abyss of Tartarus. But in the adjustment and regulation of the new empire, a dispute arose between Zeus and Prometheus. It was Zeus's wish to destroy the old race of man-

¹ Hes. *Th.* 556:
ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φῦλ'
ἀνθρώπων

καίουσ' ὅστέα λευκὰ θυγέντων ἐπὶ
βωμῶν.

kind which had existed during the era of the Titans, and replace it by a new race adapted to the new order of things. But Prometheus came forward as the champion of the old generation of men, imbecile and insensate though they were. He awoke them to active exertion, he gave them fire stolen from the gods, he taught them all arts and handicrafts; in short, by developing in them thought and consciousness (444), he not only assured their existence, but made it nobler and happier.

But the day of license, of independent action, is past; every one has now his allotted post and his prescribed function. A universal regime, with Zeus at the head, has been established, to which the individual must conform, though conformity may seem, in contrast to the olden time, to involve suppression of personal freedom (compare 149 ff.). So Prometheus's wilful infringement of the new system (543), his revolt against the sovereign of the world, must needs be severely punished, — the more severely because Zeus's empire is new, and can be fortified only by prompt and vigorous measures against every act of insubordination.

Cratos and Bia, ministers of Zeus and personifications of his stern discipline, drag Prometheus to a wild region of Scythia, on the confines of the world; there Hephaestus nails him to a lofty cliff near the ocean. This severe punishment seems to Prometheus the height of ingratitude and cruelty on Zeus's part, — ingratitude toward one who has been his faithful ally in the stress of the conflict with the Titans, and cruelty toward a fellow-deity whose only offence lies in having done good to mankind. Such sufferings, borne with fortitude, may well awaken pity; and the daughters of Oceanus,¹ compassionate natures, startled by the resounding blows of the hammer, approach and utter bitter complaints against the cruelty of the new sovereign of Olympus.

But Prometheus is not bound down to passive endurance. He

¹ On a sarcophagus of the Blundell collection (*Engravings and Etchings of the principal statues, etc., in the collection of Henry Blundell*, Plate 108) is a relief representing five Oceanids, two of whom are kneeling, the fore-

most in suppliant attitude clasping the feet of Hephaestus. The latter sits, cap on head and hammer in hand, before the figure of Prometheus, who is already nailed to the rock.

has the means of active resistance, for he knows a secret, on the knowledge of which Zeus's future depends. He knows that Zeus will hereafter contemplate a marriage with Thetis, and that the son born from this union is destined to be mightier than his sire. With the aid of this secret, Prometheus thinks to take signal vengeance on his tormentor. Zeus must humble himself, or be hurled from his throne, like Cronus before him, and Uranus before Cronus. In the assurance that a day of reckoning will hereafter come, Prometheus receives with a scornful smile the offers of Oceanus, who now appears, ready to intercede with Zeus in the hope that by timely renunciation and submission, Prometheus may be admitted to pardon. These prudent counsels come prematurely. The authority of their propounder is insufficient, and Prometheus is himself in too passionate a frame of mind. Confident that the right is on his side, he treats Oceanus as a compliant weakling, caring only for his own ease and safety. The offer of mediation fails of its intended effect; far from being moved to submission, Prometheus is only strengthened in his resistance.

From this sullen mood he is roused to violent passion by a visit of the frenzied Io,¹ the daughter of Inachus. Chosen by Zeus as

¹ The legend of Io demands a word. She was daughter of the Argive river-god Inachus, and a priestess of the Argive Hera. Beloved of Zeus, she was changed by the jealous Hera into a cow, and guarded by the hundred-eyed Argus. When Argus was slain, she was pursued by a gad-fly, and driven through the world, till at length in Egypt she was restored to her proper form and became the mother of Epaphus. This Argive legend, like the Corinthian myth of Medea, and the Attic myth of Iphigenia, seems to have originated under Phoenician influence, and afterwards to have had Egyptian elements engrafted upon it. Just as the wandering Heracles has arisen in large measure from the Phoenician Melkarth, so the wandering Io probably corre-

sponds to the Phoenician Dido, likewise a wandering deity. In origin she is a moon-goddess (compare Suidas s.v. *Ἰώ*. *Ἰούς*. οὕτω γὰρ τὴν σελήνην ἐκάλουν Ἀργεῖοι), like Medea and Iphigenia. Later she was conceived of simply as priestess of Hera, as was Medea in Corinth. She was changed into a cow, just as Callisto (another name for the moon-goddess) was changed into a bear. The figure of a horned bull or cow belongs distinctly to the Phoenician moon-worship; in the Greek myths, it naturally suggested the notion of a metamorphosis. The paths of the moon were transferred from the sky to the earth, and these wanderings geographically defined in a variety of ways.—Argus Panoptes ('the all-seer') is explained by Macrobius (*Sat.* i., 19. 12) as the

his favorite, she is pursued by the jealous fury of Hera, driven from land to land and sea to sea, through the abodes of many horrible monsters. Although Prometheus knows, from the prophecies of his mother Themis, that Zeus is to bring Io's sufferings to a happy conclusion, and that from the progeny of Zeus and Io is to come his own deliverer, nevertheless passion stifles in him all sober thought; he sees in this act of Zeus nought but a wanton outrage, and his indignation and thirst for revenge pass all bounds. The measure of his guilt is full; he utters a speech of defiance and abuse, which Zeus can no longer overlook. Hermes, sent by Zeus, appears and demands with dire threats the revelation of the secret which Prometheus vaunts so loudly. The messenger is dismissed with insult and mockery, and his threats are now fulfilled. In the midst of thunder, lightning, and a tumult of the elements, Prometheus, together with the rock to which he is bound, is hurled into the abysses of the earth, and his insolent speech is stifled. So ends the *Προμηθεὺς δεσμώτης*.

Many ages elapse, and at length the rock to which Prometheus is fastened emerges on the heights of Caucasus. The sullen wrath of the Titan still remains. In punishment, an eagle is sent every third day to devour his liver (the seat of passion); the liver, however, immediately grows again. Prometheus had formerly boasted that as an immortal he could not be killed by Zeus; now he longs for death (see Fragment III. of the *Προμηθεὺς λυόμενος*). Made pliant by suffering (see 512) he is now less averse to compromise than when he rejected the offer of Oceanus. Zeus, however, has meanwhile released the Titans from Tartarus and become reconciled with Cronus. The curse of Cronus no longer rests upon him, and the guilt is removed which formerly attached to his dynasty and endangered its continuance. The Titans themselves

starry heaven. The name Epaphus is simply a grecized form of the Egyptian Apis; compare Hdt. ii., 153: ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσάν ἐστι Ἐπαφος. When the Greeks became acquainted with the Egyptian goddess Isis, who was depicted as horned, they recognized in

her the Argive Io; compare Hdt. ii., 41: τὸ γὰρ τῆς Ἰσίδος ἄγαλμα ἐὸν γυναικῆϊον βούκερῶν ἐστὶ κατὰ περὶ Ἑλλήνας τὴν Ἰοῦν γράφουσι. See Preller, *Griech. Mythologie*, 2d edit., ii., p. 38. The suggestions of E. Plew in the *Jahrbücher für Philologie*, 1870, p. 665, are only in part probable.

come to visit Prometheus (Fragment I.) and give him tokens of reconciliation and peace. Zeus of his own accord has set them free; his dominion is assured; there is no longer fear of any insurrection. Now without detracting from his dignity he can offer the hand of reconciliation to Prometheus,¹ whose defiant spirit is at last broken. Zeus makes one condition — the revelation of the secret; but this is now a matter of mere form, because the reconciliation between Zeus and Cronus has done away with all actual danger to Zeus. So a compact is made. Prometheus divulges the secret, upon a promise from Zeus that he shall be freed from his fetters.²

Prometheus has carried his point; Zeus, in appearance, has made the first concession. But this concession is after all a formal one, and involves no humiliation of Zeus; the unbiassed observer cannot but feel the character of Zeus to be the higher and nobler.

In this way the first step towards a reconciliation is made. The part of mediator was taken, it would seem, by Gaea, the mother of the Titans. As in the *Prometheus Bound* an unsuccessful attempt at mediation intensifies the bitterness of Prometheus towards Zeus, so now a successful attempt heralds the return of friendlier feeling.³ In like manner, as the height of Prometheus's fury was marked by the appearance of Io, so it is obviously suitable that Heracles, her descendant, should now complete the work

¹ σπεύδων σπεύδοντι, verse 192.

² In Philodemus *περὶ εὐσεβείας* (Gomperz, *Herkulanische Studien*, ii., p. 41) we read: καὶ τὸν Προμηθεῖα λύεσθαι ποιεῖ Αἰσχύλος ὅτι τὸ λόγιον ἐμήνυσεν τὸ περὶ Θέτιδος ὡς χρεῶν εἶη τὸν ἐξ αὐτῆς γεννηθέντα κρείττω κατασκευάσαι ἀρχήν. Cp. Hygin., *fab.* 54: *fide data* (by Jupiter) *monet* (Prometheus) *Iovem ne cum Thetide concumberet*.

³ In the list of personages prefixed to the *Prometheus Bound* in the Medicean manuscript, the two names Γῆ, Ἡρακλῆς stand after Ὠκεανός. As we know that Heracles was one of the personages of the *Prometheus*

Unbound, it is probable, as Stanley first conjectured, that these two names come from the *dramatis personae* of that play, and that the two lists anciently stood side by side in the manuscripts. The confusion of the lists would be easy to account for if we suppose that Ἐρμῆς stood at the end of both (compare 950, διπλᾶς ὁδοῦς), and that the persons corresponded much as the respective scenes did:

Oceanids.	Titans.
Oceanus (father of Oceanids).	Ge (mother of Titans).
Io.	Heracles.
Hermes.	Hermes.

of reconciliation. Heracles is sent by Zeus¹ and slays the eagle (see Fragments V. and VI.). Nevertheless this is not done without an expiatory offering. The centaur Chiron had been accidentally wounded by Heracles with a poisoned arrow, and the only possible deliverance from the agony of the incurable wound is in death. The undeserved sufferings of Chiron Heracles offers to Zeus as an offset for Prometheus's merited sufferings, and the voluntary death of the centaur (for Chiron is by nature immortal) is to atone for the guilt of the chained Titan.²

By this act it is distinctly and solemnly proclaimed that Prometheus is in the wrong. Though formally the victor, he is in reality humiliated and brought to a tacit acknowledgment of guilt. All the circumstances show themselves now in a different light. How differently, for instance, appears the passion of Zeus for Io. From her is sprung Heracles, the benefactor of the human race, the pattern of heroic virtue. We can say of the union of Zeus and Io, what a poet (Hesiod, *Scut. Her.* 27) says of the love of Zeus to Alcmene, 'the father of gods and men bethought him of another plan, that to gods and busy men he might beget a defender against ruin (*ἀρῆς ἀλκτῆρα*).' Io suffered much, yet she could not finally regret her sufferings, since she was deemed worthy to be the ancestress of a noble race. 'Who was he,' sing the daughters of Danaus, in the *Supplices*,³ 'who was he that at last brought rest to Io the wanderer, the unhappy one, persecuted by the gad-fly? Zeus, whose reign is everlasting, he accomplished this. . . . For who else could have set bounds to Hera's insane plottings? This was the work of Zeus.' Heracles, as well as Io, has to undergo untold hardships before he enters into his rest in the abode of the blessed, and receives the blooming Hebe as his spouse.⁴ Prometheus describes to him his wanderings, much as he had de-

¹ *Mittitur Hercules ut aquilam interficiat*, Hygin. *fab.* 54.

² Compare 1026-1029 with Apollodorus ii., 5. 4, 5: ἀνίατον δὲ ἔχων (Χείρων) τὸ ἔλκος εἰς τὸ σπῆλαιον ἀπαλλάσσεται καὶ κεῖ τελευτῆσαι βουλόμενος καὶ μὴ δυνάμενος ἐπεὶ περ ἀθάνατος ἦν, ἀντιδούς δὲ Διὶ Προμηθεῖα τὸν ἀντ'

αὐτοῦ γενησόμενον ἀθάνατον (Welcker ἀντιδόντος Προμηθέως τὸν ἀντ' αὐτοῦ τεθνηξόμενον ἀθάνατον) οὕτως ἀπέθανεν. *Ibid.* 11, 10: παρέσχε ('Ηρακλῆς) τῷ Διὶ Χείρωνα θνήσκειν ἀθάνατον ἀντ' αὐτοῦ θέλοντα.

³ Verse 571 ff.

⁴ Pindar, *Nem.* i., 69.

scribed hers to Io, enumerating the dangers and toils which he must encounter on the journey to the Hesperides (Fragments VII.—IX.). He advises him, among other things, not to endeavor himself to obtain the golden apples, but to send Atlas for them, taking meanwhile the burden of the sky upon his own shoulders.¹

Zeus therefore it is who ordains all things for good. Prometheus cannot but acknowledge this, and is obliged to admit that Oceanus's former advice was right, and to act accordingly. The acceptance of a vicarious punishment in atonement for his own guilt involves submission and humiliation, and his repentance is finally sealed by his liberation from bonds. Probably this was performed not by Heracles, but by Hermes, at Zeus's command. By way of voluntary penance Prometheus places on his head a wreath of *agnus castus* (λύγος), a sort of osier often used for fetters, and enjoins upon mankind, in whose behalf he had suffered, to wear this same wreath in remembrance of his bonds.² To the penance and humiliation which he once thought to force on Zeus (compare 176, ποινὰς τίνειν), Prometheus himself submits.

III. COMPOSITION OF THE TRILOGY.

So long as the *Prometheus Bound* was considered by itself, as a single play, and its inner connexion with the *Prometheus Unbound*

¹ Apollodorus ii., 5. 11, 11: ὥς δὲ ἦκεν ('Ηρακλῆς) εἰς 'Τπερβορέους πρὸς 'Ατλαντα εἰπόντος Προμηθέως (unquestionably in Aeschylus's *Prometheus Unbound*) τῷ 'Ηρακλεῖ αὐτὸν ἐπὶ τὰ μῆλα μὴ πορεύεσθαι, διαδεξάμενον δὲ 'Ατλαντος τὸν πόλον ἀποστέλλειν ἐκείνον. In this way the description of the pains of Atlas in *Prom.* 347 and 425 are seen to have reference to the following play.

² Athenaeus xv., p. 674 d: Αἰσχύλος δ' ἐν τῷ λυομένῳ Προμηθεῖ σαφῶς φησιν ὅτι ἐπὶ τῇ τιμῇ τοῦ Προμηθέως τὸν στέφανον περιτίθεμεν τῇ κεφαλῇ ἀντίποινα τοῦ ἐκείνου δεσμοῦ, καίτοι ἐν τῇ ἐπιγραφομένῃ Σφιγγὶ εἰπὼν 'τῷ δὲ ξένῳ γε λύγινον (so Weil, *Rev. Crit.* 1876,

p. 46, for στέφανον) ἀρχαῖον στέφος δεσμῶν ἕριστος ἐκ Προμηθέως λόγον.' *Ibid.* p. 672 θ: ἱστορεῖται . . . θεσπίσαι τὸν 'Απόλλωνα ποινὴν αὐτοῦς (τοὺς Κᾶρας) ἀποδοῦναι τῇ θεῷ δι' ἐαυτῶν ἐκούσιον καὶ χωρὶς δυσχεροῦς συμφορᾶς, ἣν ἐν τοῖς ἔμπροσθεν χρόνοις ἀφώρισεν ὁ Ζεὺς τῷ Προμηθεῖ χάριν τῆς κλοπῆς τοῦ πυρὸς, λύσας αὐτὸν ἐκ τῶν χαλεπωτάτων δεσμῶν· καὶ τίσιν ἐκούσιον ἐν ἀλυπία κειμένην δοῦναι θελήσαντος ταύτην ἔχειν ἐπιτάξαι τὸν καθηγούμενον τῶν θεῶν, ὅθεν ἀπ' ἐκείνου τὸν δεδηλωμένον (τῆς λύγου) στέφανον τῷ Προμηθεῖ περιγενέσθαι καὶ μετ' οὐ πολὺ τοῖς εὐεργετηθεῖσιν ἀνθρώποις ὑπ' αὐτοῦ κατὰ τὴν τοῦ πυρὸς δωρεάν.

was disregarded, it was gravely misunderstood. The fact of Zeus's justice and rectitude, placed by the poet far in the background, was easily overlooked; Prometheus's specious pleas, readily awakening our sympathy and interest, obscured the real and fundamental idea. ~~It~~ It was believed that Aeschylus meant to depict in Zeus the cruel, passionate, arbitrary tyrant; in Prometheus, the pattern of a true friend of humanity.¹ Or Prometheus was taken as a type of the human race in its struggle with the forces of nature, armed only with unshakable will and the consciousness of its lofty mission; and the central, ennobling idea of the play was thought to be the triumph of submission.² Others, again, imagined that the main purpose of the drama was the glorification of Fate as the supreme, eternal power of the universe, presiding over the conflict of a great intellect with the will of a thankless tyrant, the conflict of humanity against the combined force of hostile gods and hostile nature — 'of great gigantic Fate, which lifts man up while it crushes him to earth.'³ Finally it was laid down that two conceptions of Zeus had to be distinguished in Aeschylus's plays, — the Zeus of the current mythology and the Zeus of the poet's own ideal; and that in the *Prometheus* the imperfect Zeus of the popular legends was represented.⁴

Welcker showed that the preserved play must be taken as part of a larger whole — a trilogy,⁵ and cannot be understood except in connexion with the rest of the trilogy. Aeschylus was a deeply religious man, and the belief, which pervades all his poetry, that Zeus is an eternal, righteous, all-powerful ruler of the universe, must surely have been dominant in this trilogy as elsewhere. If anything seems to contradict this belief, it must have had its explanation and justification in the composition of the whole work.⁶

Aeschylus had before him a twofold conception of Prometheus. The Attic mythology presented him as a pure divinity of nature, as a benign and venerable object of worship. The rustic theology

¹ Schütz.

² A. W. von Schlegel.

³ Blümner.

⁴ Gottfried Hermann.

⁵ The notion that the three Prome-

theus-plays formed a trilogy, was first suggested by Siebelis, *de Aeschyli Persis* (1794), p. 24.

⁶ Schoemann.

of Hesiod, according to which all civilization was opposed to the divine will, gave to Prometheus, as the representative of the human race, the character of an impious rebel, seeking the aggrandizement of mankind at the expense of the gods, and bringing on men heavy punishment from the gods. Aeschylus undertook to combine the two myths. At the outset he makes Prometheus an enemy of the gods, rebelling against their authority in a spirit of self-will (*αἰθαδία*) and defiance, and disturbing the order of the universe, to the advantage of mankind, it is true, but against divine right. At the end, the same Prometheus appears as a deity¹ of human culture, at peace with the other gods and much revered in his own province.²

Several traits of the Hesiodic narrative Aeschylus found unsuited to his use. The fraud in the apportionment of the sacrificial ox and the punishment of mankind by the gift of woman were omitted, and so was the fiction of a brother Epimetheus. Altogether, Aeschylus could not rest satisfied with Hesiod's explanation of the origin of evil. He adopted the Hesiodic tradition of a succession of different ages and races of mankind, but he thought out a theory which refused to ascribe the source of evil to Zeus and the other gods, and sought to reconcile the imperfection of human nature with the perfection of Zeus's government. Zeus, — so Aeschylus imagined, — on his accession to power, had intended, as part of his wise and perfect reorganization of the universe, to replace the existing race of men, which had survived from early times and still led the stupid unreasoning life of those times, by a new and more perfect race, endowed with qualities like his own. He did not wish to destroy humanity from jealousy or hate, but only to destroy the present human race in the interest of the general good. Prometheus, the short-sighted 'Forethinker' for the immediate and the individual, stepped forth in opposition to Zeus's far-reaching plan. He became the preserver of the

¹ It is to be remembered that Prometheus does not *become* a god; he is one from the beginning, according to Aeschylus's conception.

² Similarly in the *Eumenides*, the concluding play of the trilogy *Ores-*

tea, the grosser conception of the Erinyes or Furies changes in the course of the play to the humaner and more refined ideal of the Attic Eumenides.

existing human race,¹ but at the same time the perpetuator of human imperfection, for all his services and benefits could not remove this imperfection. Furthermore, Prometheus's resistance has destroyed all claim of mankind on Zeus's beneficence. The old state of things remains; only Prometheus, who sought to remedy the deficiencies of men by interfering with the rights of the gods, is severely punished for his presumption and injustice. The poet has set two views over against one another, — a calm, steady judgment and an unreasoning sentiment. On one side stands Zeus, the powerful far-seeing ruler, who punishes sin relentlessly and imparts 'wisdom through woe' (*πάθει μάθος*, *Agam.* 177), whose eye is bent on the whole and not on details; on the other side Prometheus, passionate and proud, with a Titan's vehemence and impatience of control, doing good from unreasoning impulse, winning affection by his kind offices, but failing to meet the demands of a rational judgment. Prometheus is therefore a truly tragic character: he is great and lofty in his love for mankind, his daring deeds, and his fortitude in suffering; he arouses our sympathy and interest, but by his one-sided zeal and reckless acts he merits and receives reprobation.

The poet has depicted Prometheus's revolt with admirable skill. His spectators believed as firmly as himself in the wisdom and justice of Zeus; he neither could nor would deceive them by letting these qualities be for the moment obscured; his aim was to interest them in the plot and awaken their curiosity. The momentary illusion is justified on artistic grounds, for a revolt against the divine government can spring only from short-sightedness. Nothing but short-sightedness can make it appear as if Zeus hated and envied mankind, — Zeus, who sent his son Heracles to be a champion of humanity. Short-sightedness it is which makes Zeus's treatment of Io seem wilful cruelty.

The inner history of the revolt, the thoughts and passions of the disputants, are not directly described, but according to ancient custom are allowed to show themselves in outward actions and the characters of the several personages. Prometheus's own atti-

¹ As in another form of the legend he was the maker of mankind.

tude appears in the tone in which he speaks of his secret, and utters the hope that Zeus will be humbled (verses 167, 186, 520, 757, 907). In this way the dramatic effect of the play is enhanced.

The revolt is the subject of our drama. But an aimless action is no fit dramatic subject. A revolt without inner meaning, a mere bickering of one god with another, would produce no suspense, and would be simply an unpleasing spectacle, most of all to the religious-minded spectator. That tension of interest which is essential to a good tragedy, Aeschylus has produced by the introduction of a myth, which originally had no relation to the story of Prometheus. He used a story which we read in its older form in Pindar (*Isthm.* vii., 60). Themis — so ran the legend — when Zeus and Poseidon wooed Thetis, had pronounced the decree of fate that the sea-goddess should bear a son mightier than his sire; should Zeus or Poseidon be united to her, this son would wield a weapon more powerful than thunderbolt or trident (see note on 924). Aeschylus omitted the reference to Poseidon, made Prometheus participant in the fatal secret which properly belonged to Themis,¹ and to this end made him a son of Themis instead of a son of Clymene.² The knowledge of this secret (for that which originally was an incidental revelation had for dramatic purposes to be represented as a carefully guarded secret) the poet makes the turning-point of the whole plot. The continued enmity between Zeus and Prometheus, and their final reconciliation, both depend on it.

A danger threatening the sovereignty of Zeus, — this is the substance of the secret. This danger must have its cause. Now Zeus's sovereignty was universally believed to be everlasting; accordingly this cause must needs be a temporary one, which shall finally result in nothing. Such a cause the poet found in the downfall of Cronus and the conflict of duties which beset Zeus at

¹ Apollodorus iii., 13. 5, 2: *ἐνιοι* (that is, Aeschylus and others after him) *δέ φασι, Διὸς ὀρμῶντος ἐπὶ τὴν ταύτης (Θέτιδος) συνουσίαν εἰρηκέναι Προμηθεῖα τὸν ἐκ ταύτης αὐτῷ γεννηθέντα οὐρανοῦ δυναστεύσειν.*

² The merging of Gaea and Themis

in a single goddess Gaea-Themis (see note on 210) made it easy to represent the *Τιτᾶν Προμηθεύς* as a son of Themis, inasmuch as the Titans were understood to be the children of Gaea.

Such a lesson as to the right of revolt

that time. It was right that brute force should be deposed by the reign of intelligence; such is the law of the universe. In the struggle with the Titans, Zeus was in the right, and Themis herself, the representative of sacred law and eternal order, stood on his side in this struggle. As ruler of the universe, therefore, Zeus, in overthrowing the Titan dynasty, simply fulfilled his higher duty! But in his personal capacity he violated filial piety by laying forcible hands on his own father, and piety toward parents was one of the most sacred laws, for the maintenance of which the Erinyes kept strictest watch.¹ In the *Eumenides* (641) the Erinyes themselves speak of this offence: 'He (Zeus) has himself thrown his aged sire Cronus into chains.' Zeus, then, was guilty, having sinned against the Fates and the Furies, and whoever is guilty must perish.

This guilt of Zeus was made by Aeschylus the cause of the impending danger to Zeus. Yet his was after all an innocent sin — more innocent, even, than Orestes's matricide, — and one easily atoned for. As Apollo answers the Erinyes in the passage of the *Eumenides* just quoted, 'Bonds can be loosed, therefor there is remedy, and many a means of freedom' (*Eum.* 645). Zeus undid the bonds, made terms with Cronus, and so freed himself from all taint of guilt. In this matter, too, Prometheus seems, at the first hasty view, to have the right on his side, but in the end he is obliged to admit his error.

It has been thought that the central idea of our drama was that of a change in Zeus himself. According to Dissen and Caesar this was the development and purification of Zeus's own character. Keck conceived it as the cessation of a conflict between Zeus and Fate (Moera),² and the perfecting of Zeus by a union with Moera, the personification of eternal law. Welcker's view was that Zeus's nature was changed, in that by making a compact with the son of Themis, or Law, he united Law with himself; and so, from an irresponsible ruler who had attained to power through brute force, he became a wise, just governor, versed in the decrees of eternal

¹ Compare *Supplices* 707: τὸ γὰρ
τεκόντων σέβας τρίτον τόδ' ἐν θεσμοῖς
Δίκας γέγραπται μεγιστοσίμου.

² Compare 515 ff.

~~Fate, conforming his rule to moral order, and liable no longer to be overthrown.~~ But this transformation of Zeus is an illusion. His milder sway and his more peaceable attitude are not the result of anything in the drama itself, but have their causes quite outside. There is no conflict between Zeus and Fate, only a conflict between a higher and a lower duty. The seeming guilt of Zeus is only a device of the poet, and serves in the end to convince Prometheus and the rest of the world that Zeus from the outset has been a wise and just, though a severe and high-handed ruler. The pious Aeschylus could not possibly have conceived of his supreme god as an originally imperfect being, transformed into a just and wise governor by some outside influence. Some of the gods, no doubt, were thought of as more perfect than others, but that the highest god could undergo discipline and training would have been inconceivable. The whole plot of the drama turns on the character of Prometheus. By his example it is shown that every revolt against Zeus must necessarily come from ignorance of his wise designs, that every fault imputed to him has its foundation in a purblind and malicious judgment, and that any seeming ground for insubordination, however specious and seductive, must in the end prove a snare and a delusion. In short, that holds true of Zeus which the daughters of Danaus, themselves the offspring of Io, sing of him in the *Supplices* (86): 'Zeus's will is not easy to spy out and lay hold upon. Even from darkness of night and woe he bringeth forth clear light for mortal generations. That falls unerringly, not upon its back, whate'er in Zeus's head is destined to fulfilment. For darkly proceed and shadow-shrouded the paths of his thought, impenetrable to the searching glance. He hurls from the tower of their hopes guilty men, nor arms himself for the fray. All divine doing is effortless; it thrones on high and maketh instantly thought to deed, without leaving its holy seat.'

This idea the poet has worked out in two connected plays, the *Προμηθεὺς δεσμώτης* and the *Προμηθεὺς λυόμενος*. The *Prometheus Unbound* followed immediately the *Prometheus Bound* in the order of the trilogy. This would be certain from internal evidence, even if it were not expressly attested by the scholiast on verse 511:

οὐπω μοι λυθῆναι μεμοίραται· ἐν γὰρ τῷ ἐξῆς δράματι λύεται, ὅπερ ἐμφαίνει Αἰσχύλος, and on verse 522: τῷ ἐξῆς δράματι φυλάττει τοὺς λόγους. The only question is, what was the remaining play of the trilogy. The alphabetical list of Aeschylus's plays in the Medicean manuscript enumerates Προμηθεὺς δεσμώτης, Προμηθεὺς πυρφόρος, Προμηθεὺς λύομενος. No one would doubt that these were the three plays of the Prometheus-trilogy, if we did not know that there was a satyr-play Προμηθεὺς, which belonged with the trilogy Φινεύς, Πέρσαι, Γλαῦκος, as after-piece. Two verses of this satyric drama are preserved (Fragments 218 and 219 in Hermann, 189 and 190 in Dindorf) :

λινᾷ δὲ πίσσα κῶμολίνου μακροὶ τόνοι,
and
τράγος γένειον ἄρα πενθήσεις σύ γε.

Now Julius Pollux in two places, ix. 156 and x. 64, mentions a play Προμηθεὺς πυρκαεὺς. The title πυρκαεὺς 'fire-kindler' suits perfectly the satyr-play, in which, as Plutarch tells us (*Mor.* p. 86 f), a satyr was represented as running in joyful surprise to kiss and embrace the newly kindled fire, and singeing his beard thereby. But there is no good ground for supposing¹ that πυρκαεὺς is merely another designation for πυρφόρος, and that the Prometheus πυρφόρος was the satyr-play. Rather we must understand that *Prometheus πυρφόρος* (the name of the Attic divinity) was the original title of a tragedy, and distinguished that play from *Prometheus δεσμώτης* and λύομενος; while πυρκαεὺς was a surname added by the Alexandrine grammarians to designate the satyr-drama originally called simply Προμηθεὺς, and to distinguish it from the tragedies of like name.² It can hardly be a mere chance that the verse which is expressly cited from the πυρκαεὺς (the above-quoted fragment, 218 Herm. = 189 Dind.) obviously belongs to a satyr-play, whereas the few hints we have of the contents of the

¹ With Canter, *Novae Lectiones* vii., 21, Casaubon *de satyrica Graecorum poesi*, p. 127, and others.

² The opinion that the Προμηθεὺς πυρκαεὺς was a different play from

the Προμηθεὺς πυρφόρος, and that the former was a satyric play, the latter a tragedy, was first brought forward by Hemsterhuys on Pollux ix., 8, p. 1140.

πυρφόρος (the passages will be given immediately) point rather to a tragedy.

Assuming that the trilogy of Prometheus consisted of the three plays Προμηθεὺς δεσμώτης, Προμηθεὺς λυόμενος, Προμηθεὺς πυρφόρος, we have then to inquire whether the *Prometheus πυρφόρος* was the first or the third of the trilogy. The common supposition, since Welcker, is that the *πυρφόρος* stood first, and that its subject was the 'furtum Lemnium,' as Cicero (*Tusc.* ii. 10) calls it, — that is, the stealing of fire from the volcano Mosychlus in Lemnos, the forge of Hephaestus. The three plays of the trilogy would then represent successively Crime, Punishment, and Atonement. But there are two objections to this view. In the first place, the *Prometheus Bound* presupposes no foregoing play; in its opening scenes the preceding events are narrated in such a way that it is impossible to suppose that these same events had just been represented on the stage. Secondly, the scholion on verse 94, ἐν γὰρ τῷ πυρφόρῳ τρεῖς μυριάδας φησὶ δεδέσθαι αὐτόν proves not only that the *Prometheus πυρφόρος* was a tragedy (for in the satyr-play *Prometheus*, as we have seen, the fire was represented as a novel phenomenon, so that the theft must have just taken place), but also that the punishment of Prometheus preceded the action of that piece, and was there spoken of as an affair of the past (δεδέσθαι).¹ Accordingly we must consider the Προμηθεὺς πυρφόρος as the final play of the trilogy.² Prometheus must have been celebrated in it as the Attic fire-divinity, the πυρφόρος θεὸς Τιτᾶν Προμηθεύς of Sophocles (*Oed. Col.* 55), and the whole may well have closed with the institution of the Προμήθεια and the torch-race, just

¹ Unless indeed we evade this conclusion by questionable means. Welcker, for instance, conjectured ἐν τῷ λυομένῳ for ἐν τῷ πυρφόρῳ. L. Schiller (*Blätter für die bayer. Gymnasien* ix., p. 143) supposes that the words of the scholiast had reference to a threat 'δεδέσθαι σε χρή' in the mouth of Zeus. Kvičala (*Zeitschrift für die öster. Gymnasien*, xxviii., p. 501) proposes to change δεδέσθαι into δεδήσεσθαι.

² This view was first advanced and urged by Rudolf Westphal, *Prolegomena zu Aeschylus Tragoedien* (1869) p. 207 ff. His only mistake is in believing that in the second play the liberation of Prometheus by Heracles took place against Zeus's will, and that the reconciliation was reserved for the third play. This conflicts with definite statements about the *Prometheus Unbound*, which we have enumerated above.

as the *Oresteia* closes with the institution of the cult of the Eumenides.¹ We know nothing of the plot of the *Prometheus πυρφόρος*, and only a single verse of it,

σιγῶν θ' ὅπου δεῖ καὶ λέγων τὰ καίρια,

is preserved (in Gellius xiii. 19. 4).²

IV. PERSONAGES, PLACE, AND SCENERY.

The figures of Cratos and Bia were taken by Aeschylus from Hesiod's *Theogony*, 385 ff., where Κράτος and Βία, along with Ζῆλος and Νίκη, are said to be the children of Πάλλας ('Brandisher,' 'Shaker') and Στύξ ('Horror'). At the time of the conflict with the Titans, their mother Styx, with the advice of her consort, brought her children to fight on Zeus's side; henceforth the Styx, in recompense for their service, became the mighty witness of the gods' oaths (μέγας ὄρκος θεῶν), and her children became inseparable retainers and servants of Zeus. In the play Βία is only a κωφὸν πρόσωπον, a dumb personage. Her presence would be unnecessary, if Prometheus were not represented by a wooden figure (see 65).³ This figure had to be brought upon the scene; and that

¹ The reconciliation of Zeus and Prometheus is depicted on a large drinking-cup of elaborate workmanship found at Vulci (see Braun in the *Bulletino Archeol.*, 1846, p. 114; Welcker, *Alte Denkmäler*, iii., p. 194). The painting on the inside of the patera shows Hera seated on a throne, with a sceptre and a flower in her left hand, offering with her right to Prometheus, who stands before her, a cup of nectar, as a token that he is thenceforth to share the banquets of the gods. Prometheus, full-bearded and with thick locks overhanging his forehead, wears the wreath of *lygos* on his head, and holds in his right hand a sceptre exactly like Hera's.

² The statement of the scholiast on Aristides, vol. iii., p. 501, 17, ed. Dindorf, Αἰσχύλος δὲ ἐν Προμηθεῖ δεσμῶτη

πολλοῖς γὰρ ἐστὶ κέρδος ἢ σιγὴ βροτῶν, seems to be a mistake. Compare Carcinus, Frag. 7 (p. 800 Nauck):

πολλοῖς γὰρ ἀνθρώποισι φάρμακον κακῶν σιγῇ, μάλιστα δ' ἐστὶ σῶφρονος τρόπου.

³ In the *Προμηθεὺς λυόμενος* the use of a wooden dummy was impossible, because the liberation had to take place; besides, a new costume was required for Prometheus, which should exhibit the results of the new torture to which he was subjected. An actor accordingly must have taken the place of the wooden figure. That Prometheus in the *Προμηθεὺς δεσμῶτης* was represented by a lay-figure, was observed by Welcker, *Aeschyleische Trilogie*, p. 30. Compare G. Hermann, *Opuscula* II, p. 146; C. F. Hermann, *de distribuendis personis*, p. 60.

this might be done in a manner suitable to the dignity of a god, the poet introduced two brawny forms for the purpose.

Two actors divided the parts between them. The first actor (*πρωταγωνιστής*) took the parts of Hephaestus (see note on 81) and Prometheus; the second (*δευτεραγωνιστής*), those of Cratos, Oceanus, Io, and Hermes. For Aeschylus at this time still worked under the limitation which was afterwards removed through the influence of Sophocles: only two actors were assigned by the state to each poet for the performance of his plays, and consequently only two speaking personages could be brought upon the stage at any one time. But the poet adapts himself to this restriction very skilfully. At the opening of the play Prometheus is silent until after the exit of Hephaestus. This silence is made necessary by the limitation to two actors; at the same time it is highly characteristic and effective that Prometheus under extreme torture lets no sound of anguish escape him.¹ At 81 Hephaestus retires (see note), while Cratos remains to administer a parting rebuke. This allowed time for the actor of Hephaestus's part, for whom of course no change of dress was necessary, to take his position behind the figure of Prometheus, at the back of the wooden structure built up in front of the rear wall of the stage, to support the movable scenery. Between the several scenes in which Cratos, Oceanus, Io, and Hermes appear, passages of some length are interposed, so that the second actor had time for rest and the assumption of his different costumes.

A not unapt remark about the personages of Aeschylus's plays is found in the citation 'ἐκ τῆς μουσικῆς ἱστορίας,' contained in the Medicean manuscript. 'Aeschylus,' it is there said, 'has this claim to distinction in tragedy, that he introduces great and august persons. In some of his tragedies, indeed, the action is carried on entirely by gods, as in the plays called *Prometheus*: for these dramas are manned by the chiefest of the gods, and the characters upon the stage and the chorus in the orchestra are all divine per-

¹ Compare the scholiast on 436: σιωπῶσι γὰρ παρὰ ποιηταῖς τὰ πρόσωπα ἢ δι' αὐθαδίαν, ὡς Ἀχιλλεὺς ἐν τοῖς Φρυγῇ Σοφοκλέους [this should be Αἰ-

σχύλου], ἢ διὰ συμφορὰν ὡς ἡ Νιόβη παρ' Αἰσχύλῳ, ἢ διὰ περίσκεψιν ὡς ὁ Ζεὺς παρὰ τῷ ποιητῇ [*Il. A* 511] πρὸς τὴν τῆς Θέτιδος αἵτησιν.

sonages.¹ Of course these divine personages are represented as acting in all respects according to the laws of human nature.

Upon the place where the scene of the play is laid, the scholiast on verse 11 remarks correctly: *ιστέον ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν τῷ Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθεά, ἀλλὰ πρὸς τοῖς Εὐρωπαϊοῖς τέρμασι τοῦ Ὠκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἐστὶ συμβαλεῖν.* From the narrative of Io's wanderings, especially from 719, *πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλῃς*, the scholiast has rightly concluded that if Io, after leaving Prometheus, is to make a long and devious journey and then arrive at the Caucasus, she cannot be understood as starting from the Caucasus, consequently the Caucasus cannot be the scene of our play. Now the tragedians, at the outset of a play, usually give some indication of the place, so as to assist the imagination of the spectators. But in the Prometheus no mention is made of the Caucasus; only a dreary, unpeopled region is described, lying at the outermost limit of Scythia (see 117), and near the sea (573), so that Prometheus from his cliff looks out upon the sparkling expanse of water (90, 1088). Scythia in Aeschylus's time was a generic term for the northern part of the earth, from the Pontus to the Ocean.² At the sound of the hammer, as Prometheus is nailed to the rock, the daughters of Oceanus approach: consequently this sea is the Ocean, not the Pontus nor the Maeotis. Furthermore, it is said that Io, when she leaves Prometheus, is to take an easterly course along the seashore (712), and much later after long wanderings, is to go from the Caucasus southward and arrive at the Cimmerian Bosphorus (729). The scene of the play is therefore a wild, rocky, desolate region 'at the ends of the earth,' in the north of Scythia close to the Ocean. As the poet departed from the tradition in dividing the time of Prometheus's punishment into two great periods, in order to get, as it were, the frames for two pictures, — so too he has assumed two different places for the

¹ ταύτη καὶ ἄριστος εἰς τραγῳδίαν Αἰσχύλος κρίνεται, ὅτι εἰσάγει πρόσωπα μεγάλα καὶ ἀξιόχρεα. καὶ τινες ἤδη τῶν τραγῳδιῶν αὐτῷ διὰ μόνων οἰκονομοῦνται θεῶν, καθάπερ οἱ Προμηθεῖς· τὰ γὰρ δρᾶ-

ματα συμπληροῦσιν οἱ πρεσβύτατοι τῶν θεῶν, καὶ ἔστι τὰ ἀπὸ τῆς σκηνῆς καὶ τῆς ὀρχήστρας θεῖα πάντα πρόσωπα.

² See note on 807.

punishment,¹ to secure the desirable change of scenery for the second play. The punishment on the Caucasus is dramatically heightened by the appearance of the eagle; the earlier punishment is rendered more impressive by the loneliness of the spot and its remoteness from the civilized world.²

The scenery represents a rocky eminence with a cleft or gorge (φάραγξ). The right *περίακτος* shows the sea, the left a barren mountainous region, intersected perhaps by torrents (89). The figure of Prometheus, after being nailed to the cliff in an upright posture, remains hanging there, rigid and motionless (see note on 87). The wild scenery, the costumes and masks of Cratos and Bia (ὁμοία μορφῇ γλῶσσά σου γηρύεται, 78), the smith's tools and the iron clamps and bands with which Hephaestus appears, the ring of the hammer, the extraordinary way in which several of the characters make their entrance, — the Oceanids in a winged chariot, Oceanus riding on a winged steed, and the horned Io suddenly rushing up the rocky slope, — all these worked together to heighten the weird effect of the play and to excite in the spectators mingled feelings of terror, suspense, and compassion.³

V. ON THE DATE OF THE PLAY.

The sole hint afforded us for determining the time when the *Prometheus* was composed is the reference in 367–369 to the eruption of Aetna in Olympiad 75, 2 = 479–8 B.C. That the play is not one of the last works of the poet seems likely from the freshness of its diction, the simplicity of its structure, the limitation to two actors, and furthermore from the digressions and

¹ Compare Frag. III. of the *Προμηθεὺς Λυόμενος*, 28.

² If we compare the words *ἄβροτον εἰς ἐρημίαν* in 2 with the description in Soph. *Phil.*, 2, *βροτοῖς ἄστιπτος οὐδ' οἰκουμένη*, it is easy to suspect that Sophocles, in laying stress on the loneliness and desolation of Philoctetes (a trait praised by Lessing for its effectiveness), borrowed

the idea from the *Prometheus* of Aeschylus. The scholiast also notices the resemblance of the two passages.

³ Adding to this the recital of Io's adventures, we see why Aristotle (*Poet.* 18, p. 1456 a) cites the *Προμηθεὺς* along with the *Φορκίδες* as an example of the *τερατώδες* in dramatic art.

the descriptions of material phenomena which the poet has allowed himself in the passages relating to Atlas and Typhon, and in the scenes with Io and Heracles. On the other hand, several considerations are against the assumption of a very early date: the metrical structure of the lyric parts, the moderate length of the choral passages, and the proportion they bear to the dialogue parts, the occurrence of a solo for an actor (ἀπὸ σκηνῆς), the character of the metres, — all seem to point to a later period of tragic art.¹ From all this, however, it does not necessarily follow that the *Prometheus* is to be counted one of Aeschylus's latest plays. In fact, the evidence only amounts to this, that the *Prometheus*, in form and in substance, stands alone among the few preserved dramas of Aeschylus, and in this isolated position it may, so far as we can see, belong either to an earlier or to a very late part of the poet's career.

¹ Compare R. Westphal, *Griechische Metrik*, 1868, p. xlvii, and *Prolegomena zu Aeschylus*, pp. 8 and 191; R. Engelmann, *Philologus*, xxvii., p. 736. J. Oberdick, *Jenaer Litteraturzeitung*, 1876, Art. 380, assumes, following Westphal, that the play was revised and altered, for the purpose of a second performance, about the year 426, by Euphorion, the son of Aeschylus (Suidas s.v. Εὐφορίων; Quintil. x., 1, 66), basing this opinion especially upon the use of the word σοφιστής in 944. Compare H. Kramer, *Prometheum vinctum esse fabulam correctam*, Freiburg, 1878; A. Roehlecke, *Septem adv. Thebas et Prometheum vinctum esse fabulas post Aeschylum correctas*, Berlin, 1882; Theodor Heidler, *de compositione metrica Promethei fabulae Aeschyleae capita IV*, Breslau, 1884. — R. Förster, *de attractionis usu Aeschyleo* (Breslau, 1866), p. 44, urges the use of attraction in relative clauses, 446, 963, 984, as a proof of a late date. But this attraction must be recognized, in spite of Förster's objections (p. 17), in *Pers.* 342, χιλιάς μὲν ἦν ὧν ἦγε πλῆθος, and in *Sept.*

310, ὅσων ἴησιν (compare p. 21). — As little weight have the arguments of E. Martin, *de responsionibus diverbiis apud Aeschylum* (Berlin, 1867), p. 71; namely, the interposition of interjections (742) and of lyric metres (115, 117) between the trimeters, the occurrence of conjunctions at the end of a verse, closely joining one trimeter to another (for instance, 61, 104, 259, 341, etc.), the interruption of a dialogue between two persons by speeches of the chorus (see 631, 698, 745, 782, 819). — A. Schmidt, *de caesura media in Graec. trimetr. iamb.* (Bonn, 1865), p. 19, observes that the *Persians*, Aeschylus's earliest extant play, has the most verses which divide themselves into two equal parts (like 640 of our play), and makes this a criterion of the age of the *Prometheus*; he puts the play, with two such verses, on a line with the *Septem* (Olymp. 78, 1 = 467 B.C.), which has one. As a matter of fact, the *Prometheus* has only one, since in 770 Dindorf's correction cannot be regarded as right.

In the *Supplices*, *Persians*, and *Seven against Thebes*, the ratio of the choral parts to the dialogue is about 1 : 2 ; in the *Orestea* it is 1 : 3 ; in the *Prometheus*, on the contrary, it is 1 : 7. But long choral songs would have been out of place, since Prometheus remains on the stage during the whole play. In one place (436 ff.) the poet thinks it necessary to excuse his silence during a choral passage. The time needful for the second actor's changes of costume is secured, according to the ancient fashion, by long colloquies between Prometheus and the leader of the chorus (see 193, 436, 907).

Of all the plays of Aeschylus, the *Prometheus* has the greatest number of anapaests in the first foot of the trimeter, — 12 cases out of 30, not counting proper names (see note on verse 6). None of these anapaests, however, consist of a tribrachic word made anapaestic by position, like *Pers.* 343, ἑκατόν δῖς, κτέ. In general the structure of the trimeter is very careful (see notes on 2, 18, 116, 730) ; the tribrach in the fifth foot is found only once (52), whereas in the *Persians* (performed Olymp. 76, 4 = 472 B.C.) several cases of this occur (see *Pers.* 448, 492, and especially 501). Besides, a considerable number of the resolutions in the *Prometheus* must be laid to the charge of the unusual and peculiar subject-matter (see note on 715). We see, therefore, that the structure of the trimeter in our play shows only a single peculiarity, and on the whole favors the supposition of an earlier date.

Altogether, then, nothing stands in the way of the belief that the *Prometheus* was composed and performed at a time when the remembrance of the destructive eruption of Aetna was still fresh ; that is to say, not very long after Olymp. 75, 2 = 479–8 B.C.¹

¹ W. Christ, *die Aetna in der griechischen Poesie* (*Sitzungsbericht der k. bayr. Akad. des Wiss., philos.-philol. Classe*, 1888, pp. 349 ff.), compares the description of the volcano, *Prom.* 351 ff. with that in Pindar, *Pyth.* I. He finds Pindar's description the more vivid ; and only in respect of the ποταμοὶ πυρὸς does he give the preference to Aeschylus, Pindar having conceived of the fiery streams as

being inside the mountain. Christ prefers to put the eruption in 475, following Thuc. iii., 116, rather than in 479–8 with the Parian Marble ; but he concedes that the eruption may have lasted from 478 to 475, so that both dates would be right. He conjectures that the *Prometheus* was produced in Athens soon after Aeschylus's return from Sicily, somewhere about 468.

ΑΙΣΧΤΑΟΤ

ΠΡΟΜΗΘΕΥΣ

ΔΕΣΜΩΤΗΣ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΚΡΑΤΟΣ (ΚΑΙ ΒΙΑ).
ΗΦΑΙΣΤΟΣ.
ΠΡΟΜΗΘΕΥΣ.
ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ.
ΩΚΕΑΝΟΣ.
ΙΩ Η ΙΝΑΧΟΥ.
ΕΡΜΗΣ.

ΥΠΟΘΕΣΙΣ.

Προμηθέως ἐν Σκυθία δεδεμένου διὰ τὸ κεκλοφέναι τὸ πῦρ πυνθάνεται Ἰὼ πλανωμένη ὅτι κατ' Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξεται τὸν Ἑπαφον. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσσεσθαι τῷ Διί. προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπὸ τινος οἰκείου υἱοῦ. τέλος δὲ βροντῆς γενομένης ἀφανὴς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιία ἐν παρεκβάσει παρὰ Σοφοκλιῇ ἐν Κολχίσι, παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθία ἐπὶ τὸ Καυκάσιον ὄρος· ὁ δὲ χορὸς συνέστηκεν ἐξ Ὀκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστὶ Προμηθέως δέσις.

Ἰστέον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὀκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν.

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΚΡΑΤΟΣ.

Χθονὸς μὲν εἰς τηλουρόν ἤκομεν πέδον,
Σκύθην ἐς οἶμον; ἄβροτον εἰς ἐρημίαν.

1-127: Prologue (πρόλογος).
1-87: First Scene. Cratos and Bia, dragging the figure representing Prometheus, enter on the left; Hephaestus with smith's tools accompanies them.

1. **χθονὸς πέδον**: poetical periphrasis for *χθόνα*. Cp. *Suppl.* 260 *χώρας* 'Απίας πέδον, 662 πέδον γᾶς, *Pers.* 488 γῆς 'Αχαιίδος πέδον. In such expressions, the adjective does not agree with the genitive, but with the substantive which makes the periphrasis, because this substantive forms one idea with the genitive. See below, 91, 110, 823; also *Sept.* 304 ποῖον δ' ἀμείψεσθε γαίας πέδον, *Eum.* 292 χώρας ἐν τόποις Λιβυστικοῖς, 326 ματρῶν ἄγνισμα κύριον φόνου, 718 πρωτοκτόνοισι προστροπαῖς 'Ιξίονος. — **μὲν**: answered by σοι δέ in 3; the first part of the task (bringing Prometheus to the spot) is contrasted with the second part (nailing him to the rock). "We have done our duty, and here we are (*ἤκομεν*), now you must do yours." — **τηλουρόν**: this accent is expressly attested by the grammarian Arcadius *περὶ τόνων*, p. 73, 6. *τηλουρός* is formed from *τηλοῦ* as *πονηρός* from *πόνος*. Others derive the word from *τῆλε* and *δρος* (*οἶδος*) *boun-*

dary, so that it means *cuius termini procul sunt*; or from *τῆλε* and *οἶδρον* *space* (cp. *Curtius Etym.* p. 346); but these derivations would require the accent *τῆλουρος*.

2. **Σκύθην**: here used adjectively, as in 417. So *Sept.* 817 Σκύθη σιδήρεω, *Eur. Rhes.* 426 Σκύθης λέως, *Martial* iv. 28, 4 *Scythas zmaragdus*. Cp. also 805; *Ag.* 109 'Ελλάδος ἥβας, *Prom. Solut.* *Erg.* X. 9 below *Λίγυν στρατόν*, *Erg.* 322 *Κουρήτα λαόν*. See also note on 761 below. — **οἶμον**: originally *road*, then *strip*, *tract*; cp. *Il.* xi. 24 τοῦ δ' (*sc.* *θώρηκος*) ἦτοι δέκα οἶμοι ἔσαν μέλανος κυάνοιο, *ten stripes of blue steel*. — **ἄβροτον**: ἀπάνθρωπον, *Hesych.* *Hermann*, following *Buttmann Lexil.* I. p. 136, thinks this use of *ἄβροτος* a blunder, due to a misinterpretation of the Homeric *νὺξ ἀβρότη* (*Il.* xiv. 78), which was wrongly explained by some of the ancients as the time "when mortals are not abroad," καθ' ἣν βροτοὶ οὐ φοιτῶσιν, whereas it is really an equivalent of *νὺξ ἀμβροσία* (*Od.* xi. 330), *νὺξ ἀμβροσίη*. But this is not necessary. As *ἀνάνδρος* means both *unmanly* and *destitute of men*, *ἀπάνθρωπος* both *inhuman* and *deserted of mankind*, so *ἄβροτος* means *immortal* and *void of mortals*. — Similar resolu-

Ἦφαιστε, σοὶ δὲ χρῆ μέλειν ἐπιστολὰς
 ἃς σοὶ πατήρ ἐφείτο, τῶνδε πρὸς πέτραις

5 ὑψηλοκρήμνοις τὸν λεωργὸν ὀχμάσαι
 ἄδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις.

tions in the third foot occur eight times in this play. The tribrach in the first foot always consists of a single word (see on 110); but in the second and fifth, and still more in the third and fourth feet, the first short of the tribrach is usually the final syllable of a word, or a monosyllabic particle closely connected with the preceding word (τέ 351, γέ 746, δέ 993). In the third foot, the caesura thus made is followed, in six of the examples, by a word consisting of three short syllables; in the other two cases a proper name of four syllables follows (Κιλικίων 351, Ἴόνιος 840).—The repetition of the preposition gives to Σκύθην ὀλμον and ἄβροτον ἐρημίαν, which otherwise would be close appositives, more the air of two separate statements. See Krüg. I. § 57, 10, 4.—The scholiast remarks on this verse: τοῦτο εἰς τὸ ἀπαραμύθητον τοῦ δεθρομένου· καὶ Σοφοκλῆς τὸ αὐτὸ περὶ Φιλοκτήτου λέγει. Cp. Introduction, p. 25, footnote 2, and verses 20, 270; also Ag. Ach. 704, ξυμπλεκέντα τῇ Σκυθῶν ἐρημία.

3. Ἦφαιστε, σοὶ δέ: for σοὶ δέ, Ἦφαιστε. The vocative is often placed first in this way, to attract more promptly the attention of the person addressed. Cp. Od. xvi. 130 ἄττα, σὺ δ' ἔρχεο θᾶσσον, Il. i. 282 Ἀτρεΐδῃ, σὺ δὲ παῦε τεδν μένος, vi. 429 Ἔκτορ, ἀτὰρ σὺ μοί ἐσσι πατήρ. Frequent in Sophocles: cp. Aí. 1409, El. 150, O. T. 203, 1096, 1503, O. C. 237, 332, 507, 592, Ant. 1087, Phil. 790. Also [Plato] Theages 127 c ὦ Σώκρατες,

πρὸς σέ δ' ἂν ἤδη εἴη ὁ μετὰ τοῦτο λόγος.—μέλειν: personal; ἐπιστολὰς is its subject. See Krüg. I. § 47, 11, 5 and II. § 47, 11, 2.—ἐπιστολὰς: = ἐντολὰς, commands. Cp. Suppl. 1012 φυλάξαι τὰς δ' ἐπιστολὰς πατρός, Pers. 783 κοῦ μνημονεύει τὰς ἐμὰς ἐπιστολὰς, Frg. 423 ἄκουε τὰς ἐμὰς ἐπιστολὰς.

4. πατήρ: is said of Zeus not only by the menials, 40 and 53, and by Hermes, 947, 984, but even by Hephaestus, 17.

5. λεωργόν: κακοῦργον, πανοῦργον, ἀνδροφόνον, Hesych. Of these, the interpretation πανοῦργος agrees exactly with the derivation of the word from λέως, an adverb which the ancient lexicographers explain by τελέως, παντελῶς, ἅπαν. Cp. Archil. Frg. 112 Bergk λείως γὰρ οὐδὲν ἐφρόνεον = πάντως γὰρ οὐδὲν ἐφρόνεον, and the words λεώλης, λεώλεθρος = πανώλης, πανώλεθρος. Accordingly λεωργός signifies one who acts recklessly, in distinction from one whose conduct is regulated by principle. Cp. Archil. Frg. 88 πάτερ Ζεῦ, σὺν μὲν οὐρανοῦ κράτος, σὺ δ' ἔργ' ἐπ' ἀνθρώπων ὄρῃς λεωργὰ καὶ θεμιστά, Xen. Mem. i. 3. 9 αὐτὸν θερμουργότατον εἶναι καὶ λεωργότατον. Hesychius gives also the form λαοργός (with the interpretation ἀνόσιος· Σικελοί). The adverb λέως is related to the intensive prefix λα- (λάμαχος, λακαταπύγων, λακατάρατος) as λεός is to λαός, νεώς to ναός.

6. ἄδαμαντίνων: ἄδάμας· γένος σιδήρου, Hesych. Cp. 64; also Pind. Pyth. iv. 125 κρατεροῖς ἄδάμαντος δῆσεν ἄλοις, with iron nails, Pind. Frg. 88 ἐξ ἄδάμαν-

τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,
 θνητοῖσι κλέψας ὥπασεν· τοιᾶσδέ τοι
 ἁμαρτίας σφε δεῖ θεοῖς δοῦναι δίκην,
 10 ὥς ἂν διδαχθῇ τὴν Διὸς τυραννίδα
 στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπου.

ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῶν μὲν ἐντολὴ Διὸς
 ἔχει τέλος δὴ κούδεν ἐμποδῶν ἔτι·
 ἐγὼ δ' ἄτολμός εἰμι συγγενῇ θεὸν

τος ἢ σιδάρου. The meaning *diamond* is not found before Theophrastus (Pindar, *de adamante*; *Comm. Antiqu.* p. 19). — ἄρρηκτοῖς πέδαις: cp. *Il.* xiii. 36 ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσεῖας ἄρρηκτους ἀλύτους, 19 below δυσλῦτοῖς χαλκεύμασι. πέδαι are *fetters*, δεσμά *bonds*, a more general term. The reverse combination in Eur. *Bacch.* 447 δεσμά διελύθη πεδῶν. Cp. *Ag.* 850 πῆμα νόσου, *Pers.* 543 λέκτρων εὐνὰς. — Aeschylus admits an anapaest only in the first foot of the trimeter. The one exception is *Sept.* 569, where the proper name could hardly have been otherwise brought into the verse. (In 840 below there is no anapaest; see note.) This anapaest, like the tribrach and dactyl in the same place (see on 2 and 730), is never divided between two words: it generally consists of a trisyllabic word, but sometimes of the beginning of a longer word, as here and 64, 353, 796, 805, 811. There are thirteen such anapaests in the *Prometheus*.

7. τὸ σὸν ἄνθος: τὸν σὸν κόσμον, Schol. In Theognis 452, the 'clear lustre' of gold is called its καθαρὸν ἄνθος. — παντέχνου πυρός: cp. 110, and Xen. *Mem.* iv. 3. 7 τὸ δὲ καὶ τὸ πῦρ πορίσαι ἡμῖν, ἐπικούρου μὲν ψύχους,

ἐπικούρου δὲ σκότους, συνεργὸν δὲ πρὸς πᾶσαν τέχνην καὶ πάντα ὅσα ὠφελείας ἔνεκα ἄνθρωποι κατασκευάζονται, Plat. *Protag.* 321 c ὁ Προμηθεὺς . . . κλέπτει Ἡφαίστου καὶ Ἀθηνᾶς τὴν ἐντεχνον σοφίαν σὺν πυρί. — πυρὸς σέλας: said by Homer *Il.* xix. 375. Cp. Hesiod *Theog.* 566 κλέψας ἀκαμάτοιο πυρὸς τηλέσκοπον αὐγὴν.

9. σφέ: = αὐτόν, as *Sept.* 615, Soph. *Ai.* 51, *O. C.* 40, *Trach.* 234, Eur. *Ion* 54, 71, and often. The tragedians use σφέ for the accusative singular as well as plural, whereas in Homer it occurs only as plural. Krüg. *II.* § 51, 1, 14.

10. ἂν: in final clauses after ὥς and ὅπως, very common in Attic; cp. 654, 706, 824. Aristophanes always uses ὥς ἂν, and in Attic inscriptions ὅπως ἂν is frequent.

11. φιλανθρώπου κτέ.: that is, "turn his affections away from men to a worthier object."

13. ἔχει τέλος: = τετέλεσται. Cp. Soph. *O. C.* 1780 πάντως ἔχει τάδε κῦρος (= κεκύρωται). — οὐδὲν ἐμποδῶν: nihil vos detinet.

14. συγγενῇ: the scholiast explains, τὸν ἀπὸ μιᾶς ὁρμώμενον τέχνης, that is, "my fellow-craftsman." Rather we must understand the word of

- 15 δῆσαι ^{bind} βία ^{chase} φάραγγι ^{winter} πρὸς δυσχειμέρῳ.
 πάντως δ' ἀνάγκη τῶνδέ μοι τόλμαν σχεθεῖν.
 εὐωριάζειν γὰρ πατρὸς λόγους βαρύ.

- τῆς ὀρθοβούλου Θέμιδος αἰπυμήτα παῖ,
 ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
 20 προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ,
 οὔτε φωνὴν οὔτε του μορφὴν βροτῶν

blood-relationship; cp. 39, 289. Hephaestus is the son of Zeus and Hera (*Il.* i. 577 ff.), or according to Hesiod *Th.* 927, the fatherless son of Hera; Prometheus is the son of Themis. Now Themis is the daughter of Uranus, and Hera his grand-daughter.

17. εὐωριάζειν: ὀλιγῶρεῖν, μὴ ἔχειν φροντίδα, παρακούειν, Hesych. One who is confident and unconcerned (εὐωρος, securus) in executing a duty, is apt to take less pains. Cp. our colloquial expression 'take it easy.'

18. Θέμιδος: see Introduction, p. 17. — αἰπυμήτα: contrasted with ὀρθοβούλου. αἰπυμήτης, of towering thoughts, is one who in his shrewdness and sagacity aspires to too lofty things. Cp. εὐβουλος Θέμις, Pind. *Isth.* vii. 32. — The dactyl substituted for the third iambus of the tragic trimeter is very frequent; whereas in the first foot Aeschylus uses it seldom, and chiefly in proper names (730). In this play the dactyl in the third foot occurs eighteen times: it is always divided in the middle by the caesura, its long first syllable being either the end of a polysyllabic word, or a word of one syllable closely connected with the foregoing (δέ 1009, τίς 1027). Cp. note on 2.

19. ἄκοντα σ' ἄκων: cp. 671 ἄκουσαν ἄκων, 218 ἐκόνθ' ἐκόντι, Eur. *Cycl.*

258 ἐκὼν ἐκούσι, *Hipp.* 319 οὐχ ἐκούσαν οὐχ ἐκὼν. The poets are very fond of repetitions like this, in which the same word is twice used, referring to different persons. Further instances are *Od.* v. 155 παρ' οὐκ ἐθέλων ἐθελούσῃ = οὐκ ἐθέλων παρ' ἐθελούσῃ, iii. 272 τὴν δ' ἐθέλων ἐθέλουσαν ἀνήγαγεν, v. 97 εἰρωτᾷς μ' ἐλθόντα θεὰ θεόν, Aesch. *Cho.* 89 παρὰ φίλης φίλῃ φέρειν γυναικὸς ἀνδρί, and below 29, 192, 276, 762, 921.

20. ἀπανθρώπῳ: see note on ἄβροτον, 2. The idea is further expanded in the next verses. 'Eximia arte cumulavit poeta infinitam mali magnitudinem' (Hermann). — πάγῳ: Hesychius has the gloss πάγοι· αἱ ἐξοχαί τῶν πετρῶν καὶ τῶν ὀρῶν. Cp. *Od.* v. 411 ἔκτοσθεν μὲν γὰρ πάγοι ὄξεις.

21. του: the pronoun τις, like the prepositions, is often, in poetical diction, placed in the second member of a disjunctive sentence, when it really belongs to both members. Cp. 156; *Soph. Ant.* 257 οὔτε θηρὸς οὔτε του κυνῶν, Eur. *Hec.* 370 οὐτ' ἐλπίδος γὰρ οὔτε του δόξης, *Soph. Trach.* 3 οὐτ' εἰ χρηστὸς οὐτ' εἰ τῷ κακός, 1254 σπαραγμὸν ἢ τιν' οἴστρον, *O. T.* 816 ᾧ μὴ ξένων ἔξεστι μὴδ' ἀστῶν τινα δόμοις δέχεσθαι, *Od.* iv. 87 οὔτε ἀναξ ἐπίδευης οὔτε τι ποιμήν, Solon *Erg.* 4, 12 οὐθ' ἱερῶν κτεάτων οὔτε τι δημοσίων φειδόμενοι. See on 458.

ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογί
 χροιάς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι
 ἡ ποικιλείμων νύξ ἀποκρύψει φάος,

22. ὄψει: belongs by zeugma to φωνήν as well as μορφήν: neither a voice (shalt thou hear) nor yet a form shalt thou see. Cp. *Suppl.* 1006 πρὸς ταῦτα μὴ πάθωμεν ὧν πολὺς πόνος, πολὺς δὲ πόντος εἶνεκ' ἠρόθη. δρρί. 'Frequentissime hoc fit ubi grammatici αἰσθησιν ἀντὶ αἰσθήσεως poni aiunt, quibus in locis cum nomine notio verbi congeneris tacite comprehenditur' (Lobeck). — σταθευτός: φλογιζόμενος· σταθεύειν γὰρ τὸ κατ' ὀλίγον ὀπτᾶν φασὶν Ἀττικοί, Schol. σταθευτός· πεφλογισμένος ἡρέμα, Hesych. That is, *scorched*. From στατός and εὔω. — After 15 (δυσχειμέρῳ) we should expect rather the baleful effects of cold to be mentioned. But a Greek's imagination would be more vividly affected by a description of the sun's scorching heat; the allusion to cold follows later (25). — φοίβῃ: cp. φοῖβον ὕδωρ Hesiod *Erg.* 78. φοῖβον δὲ δῆπου τὸ καθαρὸν καὶ ἄγρον οἱ παλαιοὶ πᾶν ὀνόμαζον Plut. *Mor.* 493 c. — Notice the alliteration φοίβῃ φλογί, and cp. *Sept.* 661 φλόοντα σὺν φοίτῳ φρενῶν, *Ag.* 492 φῶς ἐφῆλωσεν φρένας. — This passage seems to be parodied in a fragment preserved in Eustath. *Comm. Od.* p. 1484, 27, χροῖαν δὲ τὴν σὴν ἥλιος λάμπων φλογὶ αἰγυπτιώσει.

23. χροιάς: χροιά, corresponding to Ionic χροίῃ, is an older and less trite form for the common χροῖα. Similarly we have ποία and πόα, ροιά and ρόα, στοιά (Ar. *Eccl.* 676, 684, 686) and στοά. — ἄνθος: used as here of the color of the skin in Solon *Erg.* 27, ὅ τῃ τριτάτῃ δὲ γένειον ἀεζομένων ἔτι γυίων λαχνούται χροίῃς ἄνθος ἀμειβομένης, Theodectes *Erg.* 17

ἥς ἀγχιτέρμων ἥλιος διφρηλατῶν σκοτεινὸν ἄνθος ἐξέχρωσε λιγνύος εἰς σώματ' ἀνδρῶν (of the black color of the Ethiopians); of the color of the hair, Soph. *O. T.* 742 λευκανθὲς κάρα, Babr. 22. 8 τῶν τριχῶν ἐτίλλεν ἄς ἠῦρσκε λευκανθίζούσας; of color generally, Hdt. i. 98 οὕτω πάντων τῶν κύκλων οἱ προμαχεῶνες ἠνθισμένοι εἰσὶ φαρμάκοισι (colored with paints). — ἀσμένῳ: *Il.* xiv. 108 ἐμοὶ δέ κεν ἀσμένῳ εἴη, Soph. *Trach.* 18 ἀσμένῃ δέ μοι δ κλεινὸς ἦλθε . . . παῖς, Eur. *Phoen.* 1043 χρόνῳ δ' ἔβα τότ' ἀσμένοις, Ar. *Pax* 582 ἀσμένοισιν ἦλθες ἡμῖν, φιλάτῃ. On this dative of a participle of feeling, chiefly used with εἶναι and verbs of coming, see G. 184, 3, n. 5; H. 771 a. For the thought, cp. Deuteronomy xxviii. 67, 'In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning!'

24. ποικιλείμων: from ποικίλος and εἶμα. ποικίλον ἐνδύμα ἔχουσα, διὰ τὸ πεποικίλθαι τοῖς ἀστροῖς, Schol. For ποικίλος, cp. Soph. *Trach.* 94 αἰόλα νύξ, Eur. *Hel.* 1096 ἀστέρων ποικίλματα, *Erg.* 596 ὀρφναία νύξ αἰολόχρως ἄκριτός τ' ἀστρων ὄχλος. For the second part, εἶμα, cp. Eur. *Ion* 1150 μελάμπελος νύξ, Orph. *Argonaut.* 1031 νύξ ἀστροχίτων (511 μῆνῃ ἀστροχίτων), Claudian *Rapt. Proserp.* ii. 303 nox picta sinus. — ἀποκρύψει: initial κρ, with the aid of the ictus, makes a long syllable; cp. 659 below θεοπρόπους, *Eum.* 403 ἄτρυτον, *Pers.* 217 ἀποτροπήν, 395 ἐπέφλεγεν. — ἀποκρύψει φάος: Archil. *Erg.* 74 Ζεὺς πατήρ Ὀλυμπίων ἐκ μεσημβρίας ἔθηκε νύκτ' ἀποκρύψας φάος ἡλίου λάμποντος.

25 *πάχνην θ' ἑώαν ἥλιος σκεδᾶ πάλιν.*
αἰὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ
τρύσει σ'· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.

τοιαῦτ' ἐπηύρου τοῦ φιλανθρώπου τρόπου.
θεὸς θεῶν γὰρ οὐχ ὑποπτήσων χόλον
 30 *βροτοῖσι τιμὰς ὥπασας πέρα δίκης.*
ἄνθ' ὧν ἀτερπῇ τήνδε φρουρήσεις πέτραν
ὀρθοστάδην ἄπνους, οὐ κάμπτων γόνυ·
πολλοὺς δ' ὀδυρμούς· καὶ γόους ἀνωφελεῖς
φθέγγει· Διὸς γὰρ δυσπαραίτητοι φρένες·
 35 *(ἅπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ.)*

26. αἰὶ δὲ κτέ. : the sense is, "ever will some evil be with thee, the pain of which shall make thee wretched," "one evil will ever be followed by another."

27. ὁ λωφήσων : cp. Soph. Ant. 261 οὐδ' ὁ κωλύσων παρῆν, El. 1197 οὐδ' οὐπαρήξων οὐδ' ὁ κωλύσων πάρα. See also 771 below; Soph. Phil. 1242 τίς ἔσται μ' οὐπικωλύσων τᾷδε. The scholiast wrongly understands a particular person (Heracles). λωφάω is here transitive, in 376 intransitive. In this use of the participle the object is commonly omitted.—οὐ πέφυκέ πω : οὐπω separated, as in 511, Pers. 179, Cho. 747, Eum. 590, Frg. 280, 5. In saying *thy deliverer has yet to be born*, Hephaestus means only, "no living soul can deliver thee."

28. ἐπηύρου : of the verb ἐπαυρίσκομαι only the second aorist ἐπηυρόμην is used by the tragic poets. ἐπηύρου is here ironical; *such reward thou didst reap!* Cp. Il. i. 410; and xv. 16 οὐ μὰν οἷδ' εἰ αὐτε κακορραφίης ἀλεγεινῆς πρώτη ἐπαυρήαι, καὶ σε πληγῇσιν ἰμάσσω.

29. θεὸς θεῶν (see on 19) : said

with reference to βροτοῖσι. The gods have a common interest as opposed to mortals. θεῶν modifies τιμὰς.—ὑποπτήσων : cp. 175, 960.

30. τιμὰς : distinctive possessions, privileges, prerogatives, like γέρα, 107. See on 229.—πέρα δίκης : this, in the mouth of the well-disposed Hephaestus, must be taken as expressing the poet's own sentiment.

31. φρουρήσεις : said in reference to the sleeplessness mentioned in the next verse. A φρουρός is forbidden to sleep.—ἀτερπῇ : cp. ἄζηλον 143; Od. xi. 94 ὕφρα ἴδης νέκυας καὶ ἀτερπέα χῶρον.

32. ὀρθοστάδην : see Introduction, p. 5, footnote 3.—κάμπτων γόνυ : of taking a posture of rest; γόνυ κάμψαι· ἀναπαύεσθαι, Hesych. Cp. 396; Il. vii. 118 φημί μιν ἀσπασίως γόνυ κάμψειν, εἴ κε φύγησιν δήτου ἐκ πολέμοιο, Eur. Hec. 1080, 1150; Catull. lxiv. 303 niveos flexerunt sedibus artus.

33. πολλοὺς δ' ὀδυρμούς : προαναφωνεῖ τὰς μονωδίας αὐτοῦ, Schol.

35. νέον : adverbial. See Krüger II. § 46, 6, 7. The same thought recurs 96, 149, 310, 389, 942, 955.

ΚΡΑΤΟΣ.

εἶεν, τί μέλλεις καὶ κατοικτίζει μάτην;
τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεόν,
ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;

ΗΦΑΙΣΤΟΣ.

τὸ συγγενές τοι δεινὸν ἢ θ' ὁμιλία.

ΚΡΑΤΟΣ.

40 'σύμφημ', ἀνηκουστέῃν δὲ τῶν πατρὸς λόγων
οἶόν τε; πῶς οὐ τοῦτο δειμαίνεις πλέον;

ΗΦΑΙΣΤΟΣ.

αἰεὶ γε δὴ νηλὴς σὺ καὶ θράσους πλέως.

ΚΡΑΤΟΣ.

ἄκος γὰρ οὐδὲν τόρδε θρηνεῖσθαι· σὺ δὲ
τὰ μηδὲν ὠφελούντα μὴ πόνει μάτην.

38. προὔδωκεν: like κλέψας ὥπασεν, 8.—Cratos begins this angry colloquy with three verses (cp. 613), but afterwards speaks regularly two; Hephaestus speaks single verses throughout, in accordance with his gruff and blunt-spoken nature.—ὅστις: has a qualitative force, *one who betrayed* (was such as to betray) = *since he betrayed*. So 759; *Pers.* 744 παῖς δ' ἐμὸς τὰδ' οὐ κατειδὼς ἤρυσεν νέφ' θράσει, ὅστις . . . ἤλπισε.

39. δεινόν: *mighty, a mighty influence*. Cp. *Sept.* 1031 δεινὸν τὸ κοινὸν σπλάγχχνον οὐ πεφύκαμεν, *Soph. El.* 770 δεινὸν τὸ τίκτειν ἐστίν, *Eur. Andr.* 985 τὸ συγγενὲς γὰρ δεινόν, *Phoen.* 355 δεινὸν γυναιξὶν αἱ δι' ὠδίνων γοναί, *Irh. A.* 917 δεινὸν τὸ τίκτειν καὶ φέρει φίλτρον μέγα.—ὁμιλία: *Quint. Decl.* 321 consuetudo alienos etiam ac nulla necessitudine inter se

coniunctos componere et adstringere officiis potest.

41. οἶόν τε; *licet? is it allowable?* Cp. *Ar. Thesm.* 3 οἶόν τε . . . παρὰ σοῦ πυθέσθαι; *may a body ask?*—πῶς οὐ: cp. 589, 759; *Soph. Ai.* 677 ἡμεῖς δὲ πῶς οὐ γνωσόμεσθα σωφρονεῖν; *Ar. Nub.* 308 καὶ πῶς, εἴπερ βάλλει τοὺς ἐπιόρκους, δῆτ' οὐχὶ Σίμων' ἐνέπρησεν; *Isocr. Paneg.* 175 πῶς οὐ χρὴ διαλύειν ταύτας τὰς ὁμολογίας;—δειμαίνεις: refers to the foregoing δεινόν.

42. The first and second persons of εἶμι are less often omitted, yet see 178, 246, 320, 373, 987. Only with ἔτοιμος is the omission common; here it occurs even though ἐγώ is left out. Cp. *Soph. Ai.* 813 χωρεῖν ἔτοιμος (*sc. εἶμι*), *O. T.* 92, *Eur. Med.* 612. In 475 below, the missing σύ can be supplied from the preceding σεαυτόν. See Krüger I. § 62, 1, 5.

ΗΦΑΙΣΤΟΣ.

45 ὦ πολλὰ μισηθεῖσα χειρωναξία.

ΚΡΑΤΟΣ.

τί νῦν στυγεῖς; πόνων γὰρ (ὡς ἀπλῶ λόγῳ)
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

ΗΦΑΙΣΤΟΣ.

[ἔμπας τις αὐτὴν ἄλλος ὥφελεν λαχεῖν.]

ΚΡΑΤΟΣ.

ἅπαντ' ἐπαχθῇ πλὴν θεοῖσι κοιρανέειν.
50 ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.

ΗΦΑΙΣΤΟΣ.

ἔγνωκα τοῖσδε, κοῦδὲν ἀντειπεῖν ἔχω.

ΚΡΑΤΟΣ.

οὐκ οὐν ἐπείξει τῷδε δεσμᾶ περιβαλεῖν,
ὥς μή σ' ἐλινύοντα προσδερχθῇ πατήρ;

ΗΦΑΙΣΤΟΣ.

καὶ δὴ πρόχειρα ψέλια δέρκεσθαι πάρα.

46. νῦν: in tragedy this word stands for all genders, in singular and in plural. G. 70, 1, n. 4; H. 261 D a. — ὡς ἀπλῶ λόγῳ: equivalent to ὡς ἀπλῶς εἰπεῖν, to speak plainly, bluntly. Cp. 975.

48. Cp. Eur. *Iph. A.* 86 τὰξίωμα δὲ ἄλλος τις ὥφελ' ἀντ' ἐμοῦ λαβεῖν τόδε.

49 f. The sense is, "another station would have another burden: every one is bound to service and obedience save Zeus, the sovereign ruler; he alone commands all and obeys none" (ὕπ' ἀρχῆς οὐτινος θαδῶν, *Suppl.* 595). — ἐπαχθῇ: vexatious, disagreeable. — κοιρανέειν: with dative, like ἄρχειν 940, ἐπιδεσπόζει στρατῷ *Pers.* 241. See Krüger II. § 47, 20, 3.

51. ἔγνωκα τοῖσδε: I recognize it (the

truth of what you say) by this (what is here going on). — οὐδὲν ἀντειπεῖν: sc. τὸ μὴ οὐ τὰ ἐπιτεταγμένα ποιεῖν.

52. δεσμᾶ περιβαλεῖν: resolution in the fifth foot is very rare in tragedy. This is the only case in the *Prometheus*. See on 2.

53. ἐλινύοντα: ἐλινύω is absolute here, but is construed with a participle in 520.

54. ψέλια: the best manuscript has ψάλια, others ψέλια. Ammonius gives the distinction: ψάλια μὲν τὸ τοῦ ἵππου, ψέλιον δὲ τὸ ἀκροῖς βραχίλοσι περιτιθέμενον κόσμιον. With such bracelet-like clamps Prometheus is fastened in the paintings described in the *Introd.*, p. 5, footnote 3. — δέρκεσθαι: said with reference to προσδερχθῇ above.

ΚΡΑΤΟΣ.

55 βαλὼν νιν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει
 ραιστῆρι θεῖνε, πασσάλευε πρὸς πέτραις.

ΗΦΑΙΣΤΟΣ.

ἡπεραίνεται δὴ τοῦ ματᾶ τοῦργον τόδε.

ΚΡΑΤΟΣ.

ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα.
 δεινὸς γὰρ εὐρεῖν καὶ ἀμηχάνων πόρον.

ΗΦΑΙΣΤΟΣ.

60 ἄραρεν ἥδε γ' ὠλένη δυσεκλύτως

ΚΡΑΤΟΣ.

καὶ τήνδε νῦν πορπάσον ἀσφαλῶς, ἵνα
 μάθῃ σοφιστῆς ὦν Διὸς νωθέστερος.

55 f. νιν: τὰ ψέλια, Schol.; see on 46.—ἐγκρατεῖ σθένει, ραιστῆρι: of these two datives the one denotes the inner power (dynamic dative), the other the external means (instrumental dative). ἐγκρατεῖ σθένει nearly = ἐγκρατῶς.—In *Il.* xviii. 477 Hephaestus wields a ραιστήρ κρατερή.

56. θεῖνε πασσάλευε: the connective is omitted (asyndeton) when a single idea is expressed by two or more verbs, the second being a stronger expression than the first. Cp. 58, 141, 392, 608, 698, 937; *Pers.* 426 ἐπαιὼν ἐρράχιζον, 463 παίουςι κρεοκοπούσι, *Cho.* 289 κινεῖ τάρσσει, *Sept.* 60 χωρεῖ κοινεῖ, 186 αἶειν λακάζειν, *Soph. Ai.* 60 ὤτρυνον εἰσέβαλλον εἰς ἔρκη κακά, 115, 811, 844, 988, *Anl.* 1037 κερδαίνει' ἐμπολάτε, *El.* 719 ἤφριζον εἰσέβαλλον ἱππικαὶ πνοαί, *Trach.* 1255 ἐγκονεῖτ' αἶρεσθε, *Eur. Hec.* 507 σπεύδωμεν ἐγκονῶμεν, *Phoen.* 1434 ἔκλαι' ἐθρήνει.

57. ματᾶ: διατρίβει, χρονίζει, *Hesych.*

59. Cp. *Ar. Eq.* 758 ποικίλος γὰρ ἀνὴρ καὶ τῶν ἀμηχάνων πόρους εὐμήχανος πορίζειν.

61. πορπάσον: long ā (not η), as in πόρπαμα *Eur. El.* 820. Cp. ἐκθοινάσεται 1025 (*θοινάτηρος Ag.* 1502, *θοίναμα Eur. Ion* 1405), and other tragic forms, as εὐνατήρ *Pers.* 137, εὐνάτειρα *Pers.* 157, ποινάτωρ *Ag.* 1281, ἱποβάμων 805 below and *Supp.* 284, ἐκατογκάρανος 353 (*καρανοῦται Cho.* 528), κυναγός, βαλός, γάπεδον, γάμοροι, γάποτος, ἑκατι, δαρόν, δάιος, and others.

62. σοφιστής: in Aeschylus's time this word had not acquired the meaning which Socrates and Plato afterwards gave it, and which through their influence passed into history. Cp. *Athen.* xiv. 632 c πάντας τοὺς χρωμένους τῇ τέχνῃ ταύτῃ (i.e. τῇ μουσικῇ) σοφιστὰς ἀπεκάλουν, ὥσπερ καὶ Αἰσχύλος ἐποίησεν 'εἴτ' οὖν σοφιστῆς κἄλα παραπαίων χέλυν.' In this play, both here and 944, the word implies a crafty and unscrupulous cleverness.

ΗΦΑΙΣΤΟΣ.

πλήν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.

ΚΡΑΤΟΣ.

ἄδαμαγτίνου νῦν σφηνὸς αὐθάδη γνάθον
65 στέρνων διαμπὰξ πασσάλειν ἔρρωμένως.

ΗΦΑΙΣΤΟΣ.

αἰαῖ, Προμηθεῦ, σὼν ὑπὸ στένω πόνων.

ΚΡΑΤΟΣ.

σὺ δ' αὖ κατοκνεῖς τῶν Διὸς τ' ἐχθρῶν ὕπερ
στένεις; ὅπως μὴ σαυτὸν οἰκτιεῖς ποτε.

Cp. the sense of σοφίζομαι in Soph. *Phil.* 77 ἄλλ' αὐτὸ τοῦτο δεῖ σοφισθῆναι, κλοπεὺς ὅπως γένηται τῶν ἀνικητῶν δπλων. — ὦν: the speaker does not mean that Zeus is a σοφιστής. Logically only Διὸς νοθέστερος belongs to μάθῃ ὦν. σοφιστής, though grammatically a predicate, refers only to Prometheus. The general sense is, "may learn that with all his artfulness he is slower-witted than Zeus."

64. αὐθάδη: with this epithet the Homeric νηλέϊ χαλκῷ, λᾶας ἀναιδῆς, and the Euripidean λάβρῳ μαχαίρῳ, *Cycl.* 403, may be compared. — γνάθον: cp. γένυς used in the sense of πέλεκυς in Soph. *El.* 196 and 485, *Phil.* 1205, and πελέκεων γνάθοις in Eur. *Cycl.* 395.

65. στέρνων διαμπὰξ: the passage of Hesiod, *Theog.* 521, δῆσε δ' ἄλυκτοπέδῃσι Προμηθεῖα ποικιλόβουλον δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας, which should be construed ἐλάσσας (τὰ δεσμὰ) διὰ μέσον κίονα, riveting the chains through the middle of the pillar, was wrongly understood as ἐλάσσας κίονα διὰ μέσον (τὸν Προμηθεῖα). Accordingly, on an ancient black-figured vase, found at Chiusi and now in

the Berlin Museum (No. 1722; Jahn, *Archaeologische Beiträge*, Plate viii.; Baumeister, *Denkmäler* fig. 1566), we find Prometheus represented as actually impaled (on an upright stake passed lengthwise through the body). This revolting conception was modified by Aeschylus into one more endurable for the eye. Even in Hesiod's narrative the original notion is obscured: the older legend doubtless meant by the pillar a κίων οὐράνιος, that is, a sharp mountain-peak rearing itself to the sky. See on 340.

66. ὑπό: because of, by reason of, denoting the cause; as Thuc. ii. 85 ὑπὸ ἀνέμων καὶ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον, iv. 8 ὑλώδης τε καὶ ἀτριβῆς πᾶσα ὑπ' ἐρημίας ἦν (sc. ἡ νῆσος), Soph. *Ant.* 221 ὑπ' ἐλπίδων ἄνδρας τὸ κέρδος πολλάκις διώλεσεν, also *Ag.* 475 πυρὸς δ' ὑπ' εὐαγγέλου πόλιν διήκει θοὰ βάξι.

67. αὖ κατοκνεῖς: see 36. — ἐχθρῶν ὕπερ: the tragedians often put the preposition after its noun when an attributive (as in 653 a genitive) follows both. Otherwise, the postponement of the preposition (with anastrophe of the accent) is per-

ΗΦΑΙΣΤΟΣ.

ὄρᾱς θέαμα δυσθέατον ὄμμασιν.

ΚΡΑΤΟΣ.

70 ὄρῳ ^{gained} κυροῦντα τόνδε τῶν ἐπράξιων. ^{are not the desire}
ἀλλ' ἀμφὶ πλευραῖς ^{gained} μασχαλιστῆρας βάλε.

ΗΦΑΙΣΤΟΣ.

δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν. ^{in vain}

ΚΡΑΤΟΣ.

ἢ μὴν κελεύσω κάπιθωύξω γε πρὸς.
χώρει ^{step} κάτω, σκέλη δὲ ^{legs} κίρκωσον ^{circle} βίᾱ.

ΗΦΑΙΣΤΟΣ.

75 καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνῳ.

mitted in trimeter, as a rule, only when the preposition comes thereby to stand at the end of a verse. This occurs most frequently with *περί*, *μετά*, *παρά*, *ὑπό*, *ὑπέρ*, *ἀπό*, and *ἐπί*, in connexion with the genitive. The remaining cases in Aeschylus are: with the dative, *ὑπό* 365 below and *Pers.* 190, *ἐπί* *Suppl.* 1003, *μετά* *Pers.* 613; with the accusative, *περί* *Pers.* 61.

68. ὅπως μή κτέ.: for this form of warning see GMT. 272; G. 217, n. 4; H. 886.

70. ὄρῳ: said with emphasis after *ὄρᾱς*.

71. μασχαλιστῆρας: iron girths, passed round the body and nailed to the rock on either side.

72. The asyndeton of the two clauses (instead of *μηδὲν ἐγκέλευ' ἄγαν*, *ἀνάγκη γὰρ ταῦτα δρᾶν*: see on 373 f.) expresses irritation. Krüger I. § 59, 1, 8, and II. § 59, 1, 7. Impatience at the repeated admonitions is also implied in the compound *ἐγκέλευέ*, command imperiously, urgently.

73. ἢ μὴν κελεύσω: defiant reply to Hephaestus's demand. — *ἐπιθωύξω*: cp. 277, 393, 1041; Eur. *Hipp.* 219 *κυσὶ θωύξαι*. The scholiast on 277 remarks, *ἡ μεταφορὰ ἀπὸ τῶν κυνηγῶν*: that is, the verb was properly used of a hunter's call to his dogs. — *καὶ . . . γέ*: et quidem; *γέ* serves to emphasize the stronger statement. Cp. Eur. *Phoen.* 610 ΠΟ. *ὅς μ' ἄμοιρον ἐξελαύνεις*. ET. *καὶ κατακτενῶ γε πρὸς*. — *πρὸς*: adverbial. Cp. *πρὸς δέ* 929, *καὶ πρὸς Cho.* 299. G. 191, n. 2; H. 785.

74. χώρει κάτω: the scholiast understands this literally: *διὰ τοῦ 'χώρει κάτω' τὸ μέγεθος ἐνέφηγε τοῦ δεσμευομένου θεοῦ*. But it may mean simply, "proceed to the lower limbs." — *κίρκωσον*: ἀντὶ τοῦ *κρίκωσον*, Schol. *κρίκος*, *ring*, is read in *Il.* xxiv. 272. The older form *κίρκος* (*circus*) survived in the name of the bird (*Od.* xiii. 86 *ἱρηξ κίρκος*): see 857. Similar are the Attic forms *φάρξαι* for *φράξαι*, *δαρχμή* for *δραχμή*.

ΚΡΑΤΟΣ.

ἐρρωμένως νῦν θείνε διατόρους πέδας·
ὡς οὔπιτιμητῆς γε τῶν ἔργων βαρύς.

ΗΦΑΙΣΤΟΣ.

ὅμοια μορφῇ γλῶσσά σου γηρύεται.

ΚΡΑΤΟΣ.

80 σὺ· μαλθακίζου, τὴν δ' ἐμὴν αὐθαδίαν
ὀργῆς τε τραχυτήτα μὴ 'πίπλησσε μοι.

ΗΦΑΙΣΤΟΣ.

στείχωμεν· ὡς κώλοισιν ἀμφίβληστρ' ἔχει.

ΚΡΑΤΟΣ.

ἐνταῦθα νῦν ὕβριζε καὶ θεῶν γέρα
συλῶν ἐφημέροισι προστίθει. τί σοι

76. διατόρους πέδας: πέδας is generic, as in 6. διάτορος is here passive, *perforated*; the active sense (see 181) is more common. Schütz and Hermann understand it of holes originally made in the fetters for the reception of the nails. Rather it means "pierced by nails," "having nails driven through them," as in Soph. *O. T.* 1034 διατόρους ποδοῖν ἀκμάς means "feet pierced with needles." θείνε then refers to the nails. Hephaestus is bidden, before departing, to examine once more the different fastenings and drive the nails in each firmly home. — On the resolution, see note on 2. Three other resolutions of this foot occur (273, 680, 809). In 273 the second and third shorts of the tribrach are formed by a disyllable (δίδ); in 809 they begin a word of three syllables; in 680, as here, they begin a word of four syllables.

77. Cp. 53 and 68. — ἐπιτιμητῆς: cp. *Pers.* 827 Ζεὺς τοι κολαστῆς τῶν ὑπερκόπων ἄγαν φρονημάτων ἔπεστιν, εὐθνος βαρύς, Soph. *Erg.* 478 κολασταί

καπιτιμηταὶ κακῶν, Eur. *Suppl.* 255 τούτων κολαστὴν καπιτιμητήν, ἀναξ.

78. ὅμοια μορφῇ: ὡς ἐκτραπέλου (*grotesque*) πεποιημένου τοῦ προσώπου (*mask*) αὐτοῦ, Schol.

79. μαλθακίζου: on this use of the imperative to denote a permission, see Krüger I. § 54, 4, 2.

80. ὀργῆς: *violent nature*.

81. κώλοισιν: the dative depends on the notion of ἀμφιβάλλειν implied in ἀμφίβληστρ' ἔχει. — Hephaestus, with these words, quietly goes his way, while Cratos remains to give further vent to his scorn. In this way time was secured for the retiring actor to take his position for the part of Prometheus. See Introduction, p. 23.

82. Cp. *Il.* xxi. 120 τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἤκε φέρεσθαι, καὶ οἱ ἐπευχόμενος ἔπεα πτερόεντ' ἀγόρευεν· ἐνταυθοῖ νῦν κείσο μετ' ἰχθύσιν κτέ., *Od.* xviii. 105 ἐνταυθοῖ νῦν ἦσο σῶας τε κύνας τ' ἀπερύκων κτέ., *Ag. Thesm.* 1001 ἐνταῦθα νῦν οἰμῶξι πρὸς τὴν αἰτρίαν, also *Vesp.* 149, *Plut.* 724.

83. ἐφημέροισι: see on 546 f., and

οἰοί τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων;
85 ψευδωνύμως σε δαίμονες Προμηθεά
καλοῦσιν· αὐτὸν γάρ σε δεῖ προμηθέως,
ὅτῳ τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης.

^{roll}
ΠΡΟΜΗΘΕΥΣ.

ὦ δῖος αἰθὴρ καὶ ταχύπτεροι πνοαί

cp. 253, 945, Eur. *Orest.* 976 ἰὼ ἰὼ, πανδάκρυτ' ἐφαμέρων ἔθνη πολύπονα, Ar. *Nub.* 223 (Socrates speaks as a god) τί με καλεῖς, ὦ ἡμέριε, Cic. *Tusc.* i. 39, 94 apud Hypanim fluvium . . . Aristoteles ait bestiolas quasdam nasci, quae unum diem vivant (Aristotle *H. An.* v. 19, calls these animals ἐφήμερα) . . . Confer nostram longissimam aetatem cum aeternitate; in eadem prope modum brevitatem qua illae bestiolae reperiemur.

86. The construction δεῖ τινα τινας is not elsewhere found in Aeschylus, but occurs several times in Euripides (*Hec.* 1021, *Phoen.* 470, *Hipp.* 23, *Ion* 1018, *H. F.* 1170, *Rhes.* 837). G. 172, 2, n. 2; H. 712 b. — προμηθέως: the proper name is here used as an appellation, *fore-thinker, counsellor*. Cp. Pind. *Ol.* vii. 79 ἐν δ' ἀρετὰν ἔβαλεν καὶ χάσματ' ἀνθρώποισι Προμηθέος αἰδώς. Etymological interpretations of proper names are frequent in Aeschylus. His view on the subject is expressed *Ag.* 681: τίς ποτ' ὠνόμαζεν ὦδ' ἐς τὸ πᾶν ἐτητύμως; μή τις ὄντιν' οὐχ ὀρώμεν προνοίαισι τοῦ πεπρωμένου γλῶσσαν ἐν τύχῃ νέμων; where Ἑλένα is explained as ἑλέναυς, ἑλάνδρος, ἑλέπτολις. Cp. *ibid.* 1080 Ἀπόλλων . . . ἀπόλλων ἐμός, and similar cases, *Sept.* 658, 829, 536; cp. also *Od.* i. 60 οὐ νύ τ' Ὀδυσσεύς . . . χαρίζετο ἱερὰ ῥέζων; τί νύ οἱ τόσον ὠδύ-

σας, Ζεῦ; Eur. *Phoen.* 636 ἀληθῶς δ' ὄνομα Πολυνείκην πατὴρ ἔθετό σοι θεία προνοία νεικέων ἐπώνυμον. On the thought, cp. 474 f. below, and the passage of Mark there quoted.

87. ὅτῳ τρόπῳ ἐκκυλισθήσει: cp. Eur. *Med.* 322 οὐκ ἔχεις τέχνην, ὅπως μενεῖς παρ' ἡμῖν, Thuc. i. 107 ἔδοξε δ' αὐτοῖς . . . σκέψασθαι, ὅτῳ τρόπῳ ἀσφαλίστατα διαπορεύσονται. The clause depends on the verbal idea τοῦ προμηθευμένου implied in προμηθέως. — τέχνης: τῶν δεσμῶν, Schol.; another scholiast, τοῦ τεχνηέντως κατεσκευασμένου δεσμοῦ. Cp. Soph. *O. C.* 472 κρατῆρες εἰσὶν, ἀνδρὸς εὐχείρος τέχνη, *Erg.* III. of the *Prom. Solutus* below, 8, qua miser sollertia transverberatus. — Prometheus is bound hand and foot, so that he cannot stir. This serves to excite the spectators' compassion (cp. 32), but it also affords a reason for the immobility, during the entire play, of the figure representing Prometheus. See Introduction, p. 22.

88-127. Second Scene. Prometheus alone. — With this invocation of the elements cp. *Il.* iii. 277 ἥελίος θ' ὅς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούεις, καὶ ποταμοὶ καὶ γαῖα, Soph. *Phil.* 936 ὦ λιμένες, ὦ προβλήτες, ὦ ξυνουσίαι θηρῶν ὀρείων, ὦ καταρρώγες πέτραι, ὑμῖν τάδ', οὐ γὰρ ἄλλον οἶδ' ὅτῳ λέγω, ἀνακλαίωμαι. Apsines (*Rhet. Gr.* ed. Spengel I. p. 400) says: κινεῖ δὲ ἔλεον καὶ λόγος πρὸς τόπον τινα γινόμενος.

88. δῖος: heavenly, from the root

ποταμῶν ^{source} / τε ^{spring} πηγαὶ ποντίων τε κυμάτων
 90 ἀνήριθμον γέλασμα παμμήτορ τε γῆ,
 καὶ τὸν πανόπτην ^{source} κύκλον ἡλίου καλῶ.
 ἴδεσθέ μ' οἶα πρὸς θεῶν πάσχω θεός.

δέρχθηθ' οἶαις αἰκίαισιν
 διακναιομένους ^{source} τὸν μυριετῆ
 95 χρόνον ἀθλεύσω. τοιόνδ' ὁ νέος
 ταγὸς μακάρων ἐξηῦρ' ἐπ' ἐμοὶ

δι-, δι- (Sanskrit di-, shine). Cp. *Il.* xvi. 365 αἰθέρος ἐκ δῖης ὅτε τε Ζεὺς λαίλαπα τείνῃ. — ταχύπτεροι: said figuratively, with reference to the physical impression made by a passing breeze. Actual winged daemons — the guise in which the Winds and similar beings are depicted in ancient art — are not here to be understood.

90. ἀνήριθμον γέλασμα: of the slightly ruffled surface of the sea, lighted up by the sun. Cp. *Il.* xix. 362 γέλασσε δὲ πᾶσα περὶ χθῶν χαλκοῦ ὑπὸ στεροπῆς. The verb γελαῖν often denotes merriment or cheerfulness in a figurative sense; thus Hesiod *Theog.* 40 γελαῖ δέ τε δώματα πατρὸς . . . θεῶν ὀπλὶ λειριοέσση σκιδναμένῃ. The scholiast on our passage renders γέλασμα by διάχυμα. In a different sense Catullus, lxiv. 273, says of the sea-waves leni resonant plangore cachinni. — παμμήτορ γῆ: cp. Hom. *Hymn* xxx. 1 γαῖαν παμμήτειραν, Cho. 127 γαῖαν ἢ τὰ πάντα τίκτεται.

91. καὶ . . . καλῶ: ἥλλαξε τὴν φράσιν, Schol. Cp. Soph. *Al.* 859 ὦ φέγγος, ὦ γῆς ἱερὸν οἰκείας πέδον Σαλαμῖνος, ὦ πατρῶον ἐστίας βάθρον κλειναί τ' Ἀθῆναι, καὶ τὸ σύντροφον γένος, κρῆναί τε ποταμοί θ' οἶδε, καὶ τὰ Τρωικὰ πέδία προσαυδῶ, χαίρετ', ὦ τροφῆς ἐμοί, also *O. C.* 1091. — κύκλον: cp. *Pers.* 504

λαμπρὸς ἡλίου κύκλος. This expression (like *orbis solis*) had its origin in ancient conceptions of the sun as a wheel of fire. In the Edda the sun is called *sagravhel*, that is, 'fair-wheel,' 'wheel of brightness.' See Grimm's *Deutsche Mythologie*, I. 586, II. 664.

92. πρὸς θεῶν: πρὸς τίνος and ἐκ τίνος, for ὑπὸ τίνος, are common in Herodotus and the tragedians. Krüger II. § 52, 3, 1. πάσχειν ἐκ occurs 759, πάσχειν ὑπὸ 1041.

93 f. The transition from iambs to anapaests marks an outbreak of more violent passion. At 101, with a calmer mood, the quieter rhythm returns. — αἰκίαισιν (= αἰκελίοις μόχοις) διακναιομένους: cp. 541. — τὸν μυριετῆ χρόνον: said like τὸν πλείω χρόνον (*Ar. Ran.* 160, *Thuc.* iv. 117), τὸν πάντα χρόνον (*Ar. Nub.* 462). μυριετῆ· πολυετῆ· ἐν γὰρ τῷ πυρφόρῳ τρεῖς μυριάδας φησὶ δεδέσθαι αὐτόν, Schol. (cp. Hygin. *Poet. astr.* ii. 15). Both numbers are merely hyperbolic expressions for a very long time. — ἀθλεύσω: absolute, *suffer*. Cp. *Il.* xxiv. 734 ἀθλεύων πρὸ ἀνακτος ἀμειλίχου. The word is Ionic.

96. ταγός: cp. *Pers.* 23 ταγοὶ Περσῶν, 323 νεῶν ταγός, Soph. *Ant.* 1057 ἀρ' οἴσθα ταγοὺς (lords and masters) ὕντας ἀν λέγῃς λέγων;

- δεσμὸν ^{σὺν} ἀεικῇ.
 φεῦ, φεῦ, τὸ παρὸν / τό τ' ἐπερχόμενον
^{παρὸν} πῆμα στενάχω, πῇ / ^{αὐτοῦ} πότε μόχθων
 100 χρὴ τέρματα τῶνδ' ἐπιτεῖλαι.
 καίτοι τί φημι; πάντα προφυξεπίσταμαι
 (σκεθρῶς) τὰ μέλλοντ' οὐδέ μοι ποταίνιον
 πῆμ' οὐδὲν ἤξει. τὴν πεπρωμένην δὲ χρὴ
 αἰσαν φέρειν ὡς ῥᾶστα, γινώσκονθ' ὅτι
 105 τὸ τῆς ἀνάγκης ἔστ' ἀδήριτον σθένος.
 ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας
 οἶόν τε μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα

97. The anapaestic monometer forms a close, but a less emphatic one than the paroemiac.—δεσμὸν: the singular as in 141. We have δεσμούςς 525.—ἀεικῇ: see on 113.

99. στενάχω, πῇ: as it were *I groan to think how*, etc. Cp. 182; Soph. *Al.* 794 ὥστε μ' ὠδίνειν τί φῆς, Eur. *Hec.* 184 δειμαίνω τί ποτ' ἀναστένεις, Ar. *Nub.* 1391 οἶμαί γε τῶν νεωτέρων τὰς καρδίας πηδᾶν ὃ τι λέξει.—πῇ πότε: cp. 545; Eur. *Alc.* 213 ἰὼ Ζεῦ, τίς ἂν πῶς πᾶ πόρος κακῶν γένοιτο; Krüger I. § 51, 17, 10; H. 1013.

100. χρὴ: nearly = μέλλει.—ἐπιτεῖλαι: ἐπιτέλλεσθαι of the rising of heavenly bodies, Hom. *Hymn* iii. 371 ἡελίοιο νέον ἐπιτελλομένοιο, Hesiod *O. D.* 567 πρῶτον παμφαίνων ἐπιτέλλεται. The active in the *Iliad* μικρά (Tzetzes on Lycophr. 344) λαμπρῇ δ' ἐπέτελλε σελήνῃ. In a figurative sense, Theogn. 1275 ὥραϊος καὶ ἔρως ἐπιτέλλεται ἡνίκα περ γῇ ἀνθεσιν εἰαρινοῖς θάλλει ἀεζομένη.

101. καίτοι τί φημι: 'se ipsum obiurgat Prometheus; et paulisper ob malorum magnitudinem naturae suae oblitus iam ad se redit' (Schütz).

—προφυξεπίσταμαι: as son of Themis. Cp. 209, 873.

102. ποταίνιον: predicative; *shall not come unexpected*.

105. ἀδήριτον: *Il.* xvii. 41 ἀλλ' οὐ μὲν ἔτι δηρὸν ἀπείρητος πόνος ἔσται οὐδέ τ' ἀδήριτος. Here = ἀμαχος (ἀδήριτον· ἀμαχον, ἀκατάμαχον, Hesych.). Cp. ἀνίκητος, invictus. For the thought cp. Simon. *Frg.* 5, 21 (Plat. *Prot.* 345d) ἀνάγκη δ' οὐδὲ θεοὶ μάχονται, Soph. *Ant.* 1106 ἀνάγκη δ' οὐχὶ δυσμαχητέον, *O. C.* 191 καὶ μὴ χρεῖα πολεμῶμεν, Eur. *Iph. T.* 1486 τὸ γὰρ χρεῶν σοῦ τε καὶ θεῶν κρατεῖ.

106. οὔτε σιγᾶν οὔτε μὴ σιγᾶν: explained by 197, whence we see that the motive for silence is the pain of speaking (not caution as in *Ag.* 548, πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω). The scholiast wrongly explains, ἀλλ' οὔτε σιγᾶν δύναμαι (ἀλγῶ γὰρ) οὔτε ἐλέγχειν· εὐλαβοῦμαι γὰρ τὸν Δία. Cp. Soph. *Phil.* 329 ὦ παῖ Ποίαντος, ἐξερῶ, μόλις δ' ἐρῶ, ἄγωγ' ὑπ' αὐτῶν ἐξελωβήθην μολῶν.

107. γέρα: see on τιμάς, 30.—Here and in 821 we find the thesis of the fifth foot formed by the long final syllable of a word of more than one

109. ¹⁰⁹ πορὼν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας.
 110. ¹¹⁰ ~~ναρθηκοπλήρωτον~~ δὲ θηρῶμαι πυρὸς
 πηγὴν κλοπαιᾶν, ἣ διδάσκαλος τέχνης
 πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.
 τοιῶνδε ποινὰς ἀμπλακημάτων τίνω
 — ὑπαιθρίοις δεσμοῖσι προυσελούμενος.

syllable (θη-τοῖς). This is very rare in tragedy (H. 1091, 5). It is excusable when, as here, a distinct pause, in connexion with the caesura of the fourth foot (hephthemimeris), immediately precedes. See also on 648.

108. ἀνάγκαις: said like αἰκίαι 93. — ἐνέζευγμαι: a favorite metaphor of Aeschylus. Cp. 578, 1009; Ag. 1039 τὸν δὲ μὴ πειθάνορα ζείξω βαρελαῖς (sc. ζεύγλαις), 841 μόρος δ' Ὀδυσσεὺς . . . ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος, Cho. 795 ζυγέντ' ἐν ἄρμασιν πημάτων, also Ag. 218 ἀνάγκας ἔδω λείπαδνον. Figures and comparisons drawn from husbandry and rural life are frequent in the tragedians. With our passage cp. Eur. Or. 1330 ἀνάγκης εἰς ζυγὸν καθέσταμεν, Hipp. 1389 οἷαις συμφοραῖς συνεζύγης.

109. νάρθηκοπλήρωτον: τὴν ἐν νάρθηκι θησαυρισθεῖσαν, παρόσον τῷ νάρθηκι ἐχρῶντο πρὸς τὰς ἐκζωπυρώσεις τοῦ πυρός, Hesych. The νάρθηξ (ferula communis, in modern Greek ἀνάρθη-
 kas) is an umbelliferous reed-like plant, about four feet high; its stalk is filled with an acrid milky juice (habent fungosam intus medullam ut sambuci: Plin.). When dried it readily catches and preserves a spark of fire; the peasants of southern Italy use it as tinder. Cp. Phanias, Anthol. vi. 294 νάρθηξ πυρικοίτας, also Theophr. Hist. Pl. vi. 2, 7, Plin. H. N. xiii. 22. 42. On the mythical significance of the narthex, see Introduction, p. 2. — This clause

is properly explanatory of what goes before, nevertheless it is introduced by δέ as if it were a new and distinct statement. The scholiasts often render this δέ by γάρ; an example is Cho. 239 προσανδᾶν δ' ἔστ' ἀναγκαίως ἔχον, which is explanatory of the foregoing words τέσσαρας μοῖρας ἔχον ἐμοί. — θηρῶμαι: historical present. Krüger I. § 53, 1, 11; GMT. 33.

110 f. διδάσκαλος τέχνης πάσης: see on 7. — πόρος: absolute, as in 477.

112. τοιῶνδε ποινὰς ἀμπλακημάτων: cp. 564, 620.

113. ὑπαιθρίοις: explains προυσελούμενος; the insult of the punishment consists in its publicity. See also 158. Prometheus lays stress on the ignominious nature of his punishment, 97, 177, 195, 227, 256, 438, 525. For the connexion of ὑπαιθρίοις and δεσμοῖσι, see on ἀφεγγής 115. — προυσελούμενος: this word recurs 438; it is found elsewhere only in Ar. Ran. 730 (προυσελοῦμεν). Cp. Etym. Mag. p. 690, 11 προυσελεῖν λέγουσι τὸ ὑβρί-
 ζειν. It is therefore equivalent to αἰκίζομαι, the word employed in most of the similar passages of this play (cp. Hesych. προυγελεῖν· προπηλακίζειν, ὑβρίζειν). The etymology of the word is unknown: it has been proposed to derive it from προσφέλλειν, on the supposition that the digamma, falling out after σ, has lengthened the preceding syllable, as in θεουδής (θεοδής).

115 τίς ἀχῶ, τίς ὁδμὰ ^{wafts} προσέπτα μ' ἀφεγγής,
θεόσυτος ἢ βρότειος ἢ κεκραμένη;
ἵκετο ^{de sordide} τερμόνιον ἐπὶ ^{cras} πάγον
πόνων ἐμῶν θεωρός, ἢ τί δὴ θέλων;
ὁρᾶτε δεσμώτην με ^{malheureux} δυσπότμον θεόν,

- 120 τὸν Διὸς ἐχθρόν, τὸν πᾶσι θεοῖς
 δι' ἀπεχθείας ἐλθόνθ' ὅπόσοι
 τὴν Διὸς αὐλήν εἰσριχνεύσιν,^{ῥηται}
 διὰ τὴν λίαν φιλότητα βροτῶν.
 φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω^{κινῶμεν}
 125 πέλας^{πῶς} οἰωνῶν; αἰθήρ δ' ἐλαφραῖς^{ῥηται}
 πτερύγων ῥιπαῖς ὑποσυρίζει.^{συγείρει}
 πᾶν μοι φοβερόν τὸ προσέρπον.^{ἀπρὸς}

120 f. The iambs again give place to anapaests; see on 93. The speaker is outraged at the thought of becoming a spectacle for others; cp. 156. — πᾶσι θεοῖς δι' ἀπεχθείας ἐλθόντα: cp. Eur. *Hipp.* 1164 δι' ἐχθρας μῶν τις ἦν ἀφιγμένος, *Phoen.* 479 καὶ μὴ δι' ἐχθρας τῷδε καὶ φόβου μολών, *H. F.* 220 Μινύαισι πᾶσι διὰ μάχης μολών, *Irh. A.* 1392 similarly, *Androm.* 416 πατρὶ τῷ σῷ διὰ φιλημάτων ἰών, *Soph. Ant.* 742 διὰ δίκης ἰών πατρί, *Ag. Ran.* 1412 οὐ γὰρ δι' ἐχθρας οὐδετέρῳ γενήσομαι, [Plato] *Theag.* 130 b μοι δι' ἀπεχθείας ἐν λόγοις τισὶν ἐγεγόνει. These combinations of a verb of motion with διὰ arose from the local meaning of the preposition. Krüger I. § 68, 22, 2.

122. αὐλήν: cp. *Od.* iv. 74 Ζηνός που τοιήδε γ' Ὀλυμπίου ἔνδοθεν αὐλή. — εἰσριχνεύσιν: Ionic contraction, like πωλεύμεναι 645; used because οἰχνέω and πωλέομαι are epic words. Cp. Eur. *Med.* 422 ὑμνεῦσαι, *Hipp.* 167 ἀντεῦν, *Irh. A.* 789 μυθεῦσαι. Cp. also *Ag.* 942 δῆριος (from the Ionic δῆρις).

124 ff. κινάθισμα: κίνημα πλήθους, Hesych. — οἰωνῶν: the chorus is now so near that Prometheus can distinguish the sound of wings. — ἐλαφραῖς πτερύγων ῥιπαῖς: cp. Eur. *Frg.* 597 ταῖς ὠκυπλάνοις πτερύγων ῥιπαῖς. — ὑποσυρίζει: this does not mean leniter stridet (Blomfield), but ὑπο-

presses the idea of accompaniment, as in ὑπάδειν, ὑποστεναχίζειν, ὑπορχεῖσθαι, ὑπηχεῖν, succinere.

127. φοβερόν: see 156.

128-192. Parodos. It is comic, that is, divided between actor and chorus. The chorus enter in a winged car (ὄχρῳ πτερωτῷ 135, κραιπνόστυον θάκον 279), moved by theatrical machinery. The car, advancing from the right side, has gradually approached Prometheus. It is seen by the spectators while still invisible to Prometheus, who can only look straight before him. At 124 the chorus are already very near, and they hear the words of 127 (φοβερόν). — The Ὀκεανίδες are daughters of Oceanus and Tethys; see Hesiod *Theog.* 362. Hesiod (*ibid.* 346) enumerates forty-one by name, and adds πολλαὶ γὰρ μὲν εἰσὶ καὶ ἄλλαι, τρεῖς γὰρ χίλια εἰσὶ τανύσφυροι Ὀκεανῖναι. Aeschylus's chorus consisted of twelve persons. — The first strophe gives the motive of the chorus for coming; this is what an unknown grammarian (in the hypothesis to the *Persians*) calls 'παροδικά, ὅτε λέγει (sc. ὁ χορός) δι' ἣν αἰτίαν πάρεστιν.' — The rhythms (ὁ ῥυθμὸς Ἀνακρέοντειός ἐστι κεκλασμένος πρὸς τὸ θρηνητικόν, Schol.) are in keeping with the sorrowful tone of the composition (see 144 ff.); they

ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

ΧΟΡΟΣ.

στροφή α'.

- 130 μηδὲν φοβηθῆς· φίλῳ γὰρ ἄδ' ἐτάξῃς
περυύγων θοαῖς ἀμύλλαις
προσέβα τόνδε πάγον πατρώας
μόγῃς παρειπούσα φρένας·
κραιπνοφόροι δέ μ' ἔπεμψαν αὔραι·
κτύπου γὰρ, ἄχ' ἅλυβος διήξεν ἀντρῶν
μυχόν, ἐκ δ' ἔπληξέ μου
τὰν θεμερῶπι αἰδῶ.
135 σύθην δ' ἀπέδιλος ὄχ' ἅλ' ἔπερωτῶ.

are furthermore especially appropriate to a female chorus.

128. τάξις: said like στάσις *Eum.* 311 ὡς ἐπινωμῇ στάσις ἀμὰ, *Cho.* 458 στάσις δὲ πάγκοινος ἂδ' ἐπιρροθεῖ.

129. περυύγων ἀμύλλαις: = πτέρυξιν ἀμιλλωμέναις. Cp. 147. The emulation is between the wings of the right and left sides of the car, which are imagined as striving to outdo one another. Cp. *Soph. Ant.* 1065 τροχὸν ἀμιλλητῆρας ἡλίου.

131. μόγῃς: 'Quod se patri aegre persuasisse dicunt, ut iis commentum daret, id e veteri sexus muliebris, virginum inprimis disciplina iudicandum. Sic paedagogus Antigones apud Euripidem (*Phoen.* 89) viam circumspicit, verens ne quis in publicum prodeuntem regis filiam vituperet' (Schütz). Cp. *Suppl.* 996 ὑμᾶς δ' ἐπαινῶ μὴ κατασχύνειν ἐμὲ ὦραν ἐχούσας τήνδ' ἐπίστρεπτον βροτοῖς, κτέ. — παρειπούσα: cp. *Il.* vi. 62; vii. 120 ὡς εἰπὼν παρέπεισεν ἀδελφείου φρένας ἥρως αἶσιμα παρειπών. See also *Il.* i. 555, vi. 337, *Hes. Theog.* 90 μαλακοῖσι παραιφάμενοι ἐπέεσσιν. Grammatically παρειπούσα can be taken with τάξις,

but in thought it stands as if ἐγὼ προσέβην had preceded. See on 201.

132. κραιπνοφόροι... αὔραι: that is, "and I came with great haste."

133. ἐκ δ' ἔπληξε: δέ is often put between preposition and verb (*mesis*). Krüger II. § 68, 48, 1. ἐξέπληξε, here and 360, is not wholly figurative, but is chosen with reference to the actual nature of the cause (here the blows). Cp. 370; *Ag.* 480 φλογὸς παραγγέλμασιν νέοις πυρῶθέντα καρδίαν.

134. θεμερῶπι: Empedocles 23 Δῆρις δ' αἱματόεσσα καὶ Ἀρμονίη θεμερῶπις. Hesychius interprets θεμερῶπις (αἰδώς)· ἐρασμία αἰσχύνῃ, but this is inexact, for θεμερός (from the root θε-) means *settled, tranquil, sedate*; cp. Hesych. θεμερή· βεβαία, σεμνή, εὐσταθής; also the words θέμα, θέμεθλον, θεμοῦν. Accordingly θεμερῶπις αἰδώς is the modesty which makes maidens quiet and sedate. Its opposite is implied in σύθην ἀπέδιλος.

135. σύθην: the tragedians omit the syllabic augment not infrequently in lyric passages and in the narratives of messengers. The temporal augment is much less often omitted; yet

ΠΡΟΜΗΘΕΥΣ.

αἰαῖ αἰαῖ,
 τῆς πολυτέκνου Τηθύος ἔκγονα,
 τοῦ περὶ πᾶσάν θ' εἰλισσομένου
 χθόν' ἀκοιμήτῳ ρεύματι παῖδες
 140 πατρὸς Ὀκεανοῦ.
 δέρχθητ', ἐσίδεσθ' οἷω δεσμῷ
 προσπορπατὸς τῆσδε φάραγγος
 σκοπέλοις ἐν ἄκροις
 φρουρὰν ἄζηλον ὀχῆσω.

ΧΟΡΟΣ.

ἀντιστροφή α'.

Χ 145 [λεύσσω, Προμηθεῦ· δνοφερά δ' ἐμοῖσιν ὄσσοις
 ὀμίχλα προσῆξε πλήρης
 δακρύων σὸν δέμας εἰσιδοῦσαν

see ἐρέθισε 181. — ἀπείδιλος: the scholiast cites Hesiod *O. D.* 345 γείτονες ἄζωστοι ἔκιον. Cp. Soph. *El.* 871 ὑφ' ἡδονῆς τοι, φιλτάτῃ, διώκομαι τὸ κόσμιον μεθεῖσα σὺν τάχει μολεῖν, Theocr. *Id.* xix. 36 ἄνστα μηδὲ πόδεσσιν ἑοῖς ὑπὸ σάνδαλα θέλῃς (Bion i. 19 ἂ δ' Ἀφροδίτα λυσαμένα πλοκαμίδας ἀνὰ δρυμῶς ἀδάληται πενθαλέα νήπαστος ἀσάνδαλος), Apoll. Rhod. iv. 43 γυμνοῖσιν δὲ πόδεσσιν ἀνὰ στεῖνους θέεν ὄϊμους (said of Medea). — ὄχῳ πτερωτῷ: winged chariots are not rare in ancient art: cp. for instance Müller-Wieseler, *Denkmäler der alten Kunst*, Vol. II. Plate ix. n. 110, Plate x. n. 111, 112, where Triptolemus is seen mounted on a car furnished with swan's wings.

137. πολυτέκνου: see on 128. Cp. *Il.* xiv. 201 Ὀκεανὸν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν.

138. περὶ πᾶσαν εἰλισσομένου χθόνα: cp. ἀφορρόου Ὀκεανοῖο *Il.* xviii. 309, *Od.* xx. 65. Cp. also

Ovid *Fast.* v. 81 duxerat Oceanus quondam Titanida Tethyn, qui terram liquidis quapatet ambit aquis. For the form εἰλισσομένου see on 345.

139. ἀκοιμήτῳ ρεύματι: cp. *Il.* xiv. 244 ἄλλον μὲν κεν ἔγωγε (the speaker is Sleep) θεῶν αἰτιγενετῶν ρεῖα κατευνῆσαιμι καὶ ἂν ποταμοῖο ρέεθρα Ὀκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται.

141 f. 'Synonyma haec vehemientiam commoti animi produnt' (Schütz). — προσπορπατός: cp. 61.

143. φρουρὰν ὀχῆσω: see on φρουρήσεις, 31. ὀχεῖν = sustinere, as in *Od.* vii. 211 ὀχέοντας διζύν, xi. 618 κακὸν μόρον, ὃν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο, xxi. 302 ἦν ἄτην ὀχέων ἀεσίφρονι θυμῷ. — ἄζηλον: cp. ἀτερπῇ 31, ἀμέγαρτα 402; and *Cho.* 1017 ἄζηλα νίκης τῆσδ' ἔχων μιάσματα.

145. πλήρης δακρύων: like a rain-cloud. Cp. *Sept.* 228 χαλεπᾶς δῦας ὑπερθ' ὀμμάτων κρηναμενᾶν νεφελᾶν,

^{will - out}
πέτρα προσαναινόμενον

τᾷδ' ἀδαμαντοδέτοισι λύμαις.

νέοι γὰρ οἰακονόμοι κρατοῦσ' Ὀλύμπου.

νεοχμοῖς δὲ δὴ νόμοις

150 Ζεὺς ἀθέτως κρατύνει,

τὰ πρὶν δὲ πελώρια νῦν αἰστοῖ.

~~καταστρέφει~~

ΠΡΟΜΗΘΕΥΣ.

εἰ γάρ μ' ὑπὸ γῆν|νέρθεν θ' Ἄιδου

even under Hades

Soph. Ant. 528 νεφέλη δ' ὀφρύων ὑπερ αἵματόεν βέθος αἰσχύνει τέγγουσ' εὐῶπα παρειάν, Eur. Hipp. 173 στυνγὸν δ' ὀφρύων νέφος αὐξάνεται, Antiphanes in Meineke Com. iii. p. 197 τὸ προσὸν νῦν νέφος ἐπὶ τοῦ μετώπου, Hor. Epist. i. 18, 94 deme supercilio nubem. The figure was used by Homer Il. xvii. 591 τὸν δ' (Hector) ἔχεος νεφέλη ἐκάλυψε μέλαινα. — εἰσιδούσαν: the accusative follows the dative ἐμοῖσιν ὅσσοις as Cho. 410 πέπαλται δ' αὐτέ μοι φίλον κέαρ τόνδε κλύουσιν οἶκτον, Pers. 913 λέλυται γὰρ ἐμῶν γυῖων ῥώμη τήνδ' ἡλικίαν ἱσιδόντα, Soph. El. 479 ὕπεστί μοι θράσος ἀδυπνόων κλύουσιν ἀρτίως ὀνειράτων, Ai. 1006 ποῖ γὰρ μολεῖν μοι δυνατόν τοῖς σοῖς ἀρήξαντ' ἐν πόνοισι μηδαμοῦ. The reverse change (from acc. to dat.) in Eur. Med. 57 ὥσθ' ἡμερὸς μ' ὑπῆλθε . . . λέξαι μολούση.

146. πέτρα προσαναινόμενον: = πρὸς πέτρα ἀναινόμενον. Cp. Soph. Phil. 954 ἀνανοῦμαι τῷδ' ἐν αὐλῇ μόνος, El. 819 ἀνανῶ βίον. — With ἀναινόμενον λύμαις cp. 93.

147. ἀδαμαντοδέτοισι λύμαις: nearly equivalent to ἀδαμαντίνους δεσμοῖς λυμαντηρίοις (991). Cp. 580 οἰστρηλάτῳ δείματι, Theocr. Epigr. xiii. 4 κηροδέτῳ πνεύματι.

148. γάρ: the chorus explains to itself the reason of Prometheus's

maltreatment. — οἰακονόμοι: Zeus is meant. 'Sic et nos: denn jetzt sitzen neue Herrn am Ruder, quamvis de uno tantum sermo sit' (Schütz). For the figure cp. Sept. 2 ὅστις φυλάσσει πᾶγος ἐν πρύμνῃ πόλεως οἶακα ναμῶν, ibid. 62, Pers. 707; also 515 below.

150. νόμοις: νόμοι are changeable laws, made by temporal authorities (cp. Sept. 1070 πόλις ἄλλως ἄλλοτ' ἐπαινεῖ τὰ δίκαια), in distinction to θεσμοί, immutable statutes, based upon eternal right. — ἀθέτως: ἀθέσμως, οὐ συγκατατεθειμένως, Hesych. That is, Zeus issues ordinances in his own right (186), without acknowledging the authority of a higher law. Cp. 324 οὐδ' ὑπεύθυνος κρατεῖ.

151. τὰ πρὶν πελώρια: in a general sense; *the former powers* (τοὺς Τιτᾶνας καὶ τοὺς τούτων νόμους, Schol.). The word πελώρια is appropriate in reference to the reign of the Titans. For the thought, cp. Ag. 168 οὐδ' ὅστις πάροιθεν ἦν μέγας, παμμάχῳ θράσει βρύων, οὐδὲ λέξεται πρὶν ὧν. — αἰστοῖ: the verb denotes absolute annihilation, so that a thing is neither seen nor heard of more: from αἶστος, out of sight and mind.

152. νέρθεν Ἄιδου: with emphasis, *nay, under very Hades*. That is, into

δεχεται - acci...

τοῦ νεκροδέγμονος
 εἰς ἀπέραντον Τάρταρον ἦκεν,
 155 δεσμοῖς ἀλύτοις ἀγρίως πελάσας, ^{oscillated}
 ὥς μήτε θεὸς μήτε τις ἄλλος
 [τοῖσδ' ἐπεγήθει. ^{misht} ^{accuse} ^{ut} ¹
 νῦν δ' αἰθέριον κίνυγμ' ὁ τάλας
 ἐχθροῖς ἐπίχαρτα πέπονθα. ^{misht (of Heaven)} ^(ANAPAEIST)

ΧΟΡΟΣ.

στροφή β'.

Τίς ὦδε τλησικάρδιος
 160 θεῶν, ὅτῳ τὰδ' ἐπιχαρῇ;
 τίς οὐ συνασχαλᾷ κακοῖς

Tartarus, following the conception of *Il.* viii. 13 ἢ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡρόεντα. . . . τόσον ἐνερθ' Ἀΐδεω ὅσον οὐρανός ἐστ' ἀπὸ γαίης (whereas in *Eum.* 72 Τάρταρόν θ' ὑπὸ χθονός, Tartarus is equivalent to Hades). Into Tartarus the other Titans had been thrown: *Il.* viii. 481; Hesiod *Theog.* 719 τόσον ἐνερθ' ὑπὸ γῆς ὅσον οὐρανός ἐστ' ἀπὸ γαίης. Ἴσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἡρόεντα.

153 f. τοῦ νεκροδέγμονος: cp. *Sept.* 860 πάνδοκον εἰς ἀφανῇ τε χέρσον, *Suppl.* 157 τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων. In Hom. *Hymn* v. 9, 17, 430, Hades is called Πολυδέκτης and Πολυδέγμων. Cp. οἰστοδέγμονα θησαυρόν *Pers.* 1020. — ἀπέραντον: see 1078. — δεσμοῖς . . . πελάσας: "and had put me in bonds there as here." For the expression δεσμοῖς πελάσας cp. *Eur. Alc.* 229 βρόχῳ δέρην οὐρανίῳ πελάσσαι, also *Il.* v. 706 κακῆς ὁδύνησι πελάζειν.

156. μήτε τις ἄλλος: Prometheus shrinks from the mention of mankind. For the position of τις see on

21. — Nothing, to the unfortunate, is so hard to bear as the malicious exultation of their enemies. Cp. *Il.* iii. 51; vi. 82; x. 193; Hesiod *O. D.* 701, Aesch. *Pers.* 1034, Soph. *Ai.* 382, *Ant.* 647, *Eur. Med.* 383.

157. ὥς . . . ἐπεγήθει: cp. 749; *Cho.* 195 εἴθ' εἶχε φωνὴν . . . ὅπως δίφροντις οὔσα μὴ κινυσσόμενη. GMT. 333. ἐπιγηθεῖν, like ἐπιχαλεῖν (cp. 158 ἐπίχαρτα, 160 ἐπιχαρῇ) signifies τὸ συνεπιγελαῖν τοῖς ἀλλοτρίοις κακοῖς.

158. κίνυγμα: Eustathius on *Il.* iv. 281 says, τοῦ δὲ κινύω αὔθις παράγωγον τὸ κινύσσω. ἐξ οὗ παρ' Αἰσχύλῳ αἰθέριον κίνυγμα, τὸ ἀέριον εἶδωλον. It is formed like αἶθυγμα from αἰθύσσω, αἶνιγμα from αἰνίττομαι. Cp. *Cho.* 196 ἐκινυσσόμενην, might be driven this way and that, might waver. αἰθέριον κίνυγμα (oscillum) is a thing waving in mid-air. It applies to Prometheus in that he hangs in the open air with nothing for his feet to rest on.

161. συνασχαλᾷ: from συνασχαλάω, whereas συνασχαλῶν 303 is future of συνασχάλλω. Cp. *Isocr.* iv. 181

- τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως αἰ
 θέμενος ἄγναμpton νόον
 δάμναται Οὐρανίαν
 165 γένναν· οὐδὲ λήξει, πρὶν ἂν ἡ κορέσῃ κέαρ,
 ἡ παλάμα τινὶ τὰν δυσάλωτον ἔλῃ τις ἀρχάν.

ΠΡΟΜΗΘΕΥΣ.

- ἡ μὲν ἔτ' ἐμοῦ, καίπερ κρατεραῖς
 ἐν γυιοπέδαις αἰκίζομένου,
 χρεῖαν ἔξει μακάρων πρύτανις,
 170 δείξαι τὸ νέον βούλευμ' ἀφ' οὔτου

συνοργισθῆναι τοῖς ἀδικηθεῖσιν, also συμ-
 πονεῖν 274 below, and συγχαίρειν, συνή-
 δεσθαι. In all these, συν- denotes
 sympathy with grief or joy.

162. The ancient form τεός for σός
 occurs now and then in the lyric por-
 tions of tragedy. In Aeschylus twice
 besides this place, *Sept.* 105, *Frg.* 66.
 — Only the melic trimeter (162 =
 181) admits, in Aeschylus, three
 resolutions in a single verse. Cp.
Suppl. 111 = 123, *Ag.* 485, *Cho.* 44 = 55.
 A tribrach in the second foot is found
 in only one other verse of this play
 (715), and there in a proper name.

163. θέμενος: cp. *Il.* ix. 629 ἄγριον
 ἐν στήθεσσι θέτο· μεγαλήτορα θυμόν,
Tyrtæus Frg. 11, 5. ἐχθρὰν μὲν ψυ-
 χὴν θέμενος, *Theogn.* 80 ἀλλὰ φίλει
 καθαρὸν θέμενος νόον ἢ μ' ἀποσιπῶν
 ἔχθαιρε. — ἄγναμpton: instead of this,
 the metre demands a word which
 shall form two iambs. Cp. the anti-
 strophe 182. Probably H. L. Ahrens's
 conjecture, ἀκνάμπετον, is to be
 received (cp. ἀπνεκτος and ἀπεύχεται,
 καμψίπους and καμπεσίγουνος, παναρκής
 and πανάρκετος). With ἄγναμpton νόον
 cp. *Il.* xxiv. 41 οὐδὲ νόημα γναμπτὸν
 ἐνὶ στήθεσσι.

164 f. δάμναται: an epic word; ac-
 tive in sense here and *Od.* xiv. 487
 ἀλλὰ με χεῖμα δάμναται, passive
Suppl. 904, as in the *Iliad*. — Οὐρα-
 νίαν γένναν: *the race of Uranus*. Cp.
 205, and *Frg.* III. of the *Προμηθεὺς*
λυόμενος below, *Titanum suboles*
generata Caelo; also *Il.* v. 898
Οὐρανίωνων. Οὐρανίαν is said like *Ag.*
 83 *Τυνδαρέα θύγατερ*, *ibid.* 1499 *Ἀγα-*
μεμνονίαν ἄλοχον, *Il.* xiv. 317 *Ἰξιονίης*
ἀλόχοιο. See also 590 below.

166. παλάμα: *coup de main*, bold
 or sudden stroke. — τινί: cp. *Cho.* 138
 ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινὶ
 κατεύχομαι, *Soph.* *Αἰ.* 853 ἀρκτέον τὸ
 πρᾶγμα σὺν τάχει τινί, *Pind.* *Ol.* ix. 39
 σὺν τινὶ μοιριδίῳ παλάμα.

167. ἡ μὲν ἔτι: cp. 907 below.

168. ἐν: more vivid than the sim-
 ple dative of instrument. Cp. 502,
 6, and see on 426. — αἰκίζομένου: here
 passive; in active sense 195, 227, 256.

170. νέον: *new*, and hence *danger-*
ous. So *Suppl.* 341 πόλεμον αἰρεσθαι
 νέον. — βούλευμα: *περὶ τοῦ ἔρωτος τῆς*
Θέτιδος φησι, *Schol.* See *Introduc-*
tion, pp. 9 and 17. — 'Id consilium
 hic subobscurum et ambiguum Prometheus indicat; in quo magna cernitur

σκῆπτρον τιμάς τ' ἀπο^{καθ' ἑαυτὴν}στυλάται.
καί μ' οὔτε ^{enchanting}μελιγλώσσοις ^{merciless}πειθοῦς
ἐπαριδαῖσιν θέλξει, στερεάς τ'
οὔποτ' ἀπείλας ^{threats}πτήξας τόδ' ἐγὼ | ^{not bowed by fear}
175 κατὰμηνύσω, πρὶν ἂν ἐξ ἀγρίων
δεσμῶν ^{release}χαλάσῃ ^{at once}ποιμᾶς τε τίνειν
τῆσδ' αἰκίας ἐθελήσῃ.

ΧΟΡΟΣ.

ἀντιστροφὴ β'.

σὺ μὲν θρασύς τε καὶ πικραῖς
δύαισιν οὐδὲν ἐπιχαλᾶς,
180 ἄγαν δ' ἐλευθεροστομεῖς.
ἐμὰς δὲ φρένας ἐρέθισε ¹⁴διάτορος ¹³φόβος.

ars poetae, qui sic et attentionem spectantium acuit et actionis tragicæ cursum, ne iusto citius ad finem perveniat, inhibet ac suspendit' (Schütz).

171. ἀποστυλάται: the present is here used, without reference to time, to express simply the working out of a result. Cp. 764, 948.

172 ff. οὔτε . . . τ' οὔποτε: for οὔτε . . . τε cp. 244, 260; and for οὔτε . . . τ' οὔ(ποτε) Soph. Ant. 763 ἔμοιγε . . . οὔθ' ἢδ' ὀλεῖται πλησία σύ τ' οὐδαμὰ τοῦμὸν προσόψει κῶτα, Eur. Hipp. 302 οὔτε γὰρ τότε λόγοις ἐτέγγεθ' ἦδε νῦν τ' οὐ πείθεται, Heracl. 605 οὔτε τούτοις ἡδομαι πεπραγμένοις χρησμοῦ τε μὴ κρανθέντος οὐ βιώσιμον, Thuc. i. 126 οὔτ' ἐκεῖνος ἔτι κατενόησε τό τε μαντεῖον οὐκ ἐδήλου. By οὔτε . . . τε persuasion and force are contrasted. The change from οὔτε to τ' οὔποτε accompanies the change in structure from θέλξει to πτήξας κατμηνύσω.

Similarly in the example from Soph. (Ant. 763) quoted above. — μελιγλώσσοις: recalls Il. i. 249 τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδῆ. Cp. Eur. Frg. 891 εἴ μοι τὸ Νεστόρειον ἐγγλωσσον στόμα . . . δόλῃ θεός. — The caesura after the second foot of the anapaestic tetrapody (μελι-γλώσσοις) is not observed with absolute strictness before Euripides.

176. χαλάσῃ: sc. με. Here transitive, but intransitive in 58 and 179. Cp. λωφᾶν 27.

180. ἐλευθεροστομεῖς: cp. λαβροστομεῖν 327, θρασυστομεῖν Suppl. 203, χαριτογλωσσεῖν 294 below.

181. ἐρέθισε: see on 135. The tribrach in the third foot here consists of three syllables which belong in one word; this is admissible only in the melic trimeter. See on 162 and on 2. The aorist as in ἐγάλασα, ἥσθη, ἀπέπτυσσα (1070 below). Krüger I. § 53, 6, 3; GMT. 60; H. 842.

δέδια γὰρ ἀμφὶ σαῖς τύχαις,
 πᾶ' πότε τῶνδε πόνων
 χρή σε τέρμα κέλσαντ' ἐσιδεῖν· ἀκίχρητα γὰρ
 185 ἦθεα καὶ κέαρ ἀπαράμυθον ἔχει Κρόνου παῖς.

ΠΡΟΜΗΘΕΥΣ.

οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ
 τὸ δίκαιον ἔχων· ἔμπας, οἶω,
 μαλακογνώμων ἔσται ποθ' ὅταν
 ταύτῃ ῥαίσθῃ.
 190 τὴν δ' ἀτέραμνον στορέσας ὀργὴν
 εἰς ἀρθμόν ἐμοὶ καὶ φιλότητα
 σπεύδων σπεύδοντί ποθ' ἥξει.

182 f. δέδια . . . πᾶ' πότε: see on 99.

184. At 100 above, the figure is that of daybreak after darkness; here of reaching land after a stormy and perilous voyage. — ἀκίχρητα: an epic word. Cp. *Il.* xvii. 75 ἀκίχρητα διώκων.

185. ἀπαράμυθον: with long α- privative. So, in epic poetry, ἀθάνατος, ἀκάματος, from the necessities of the metre. ἀθάνατος kept this measurement throughout, even in Attic poetry.

186–192. This fourth anapaestic system does not correspond in length to the third (167–177), as the second (152 ff.) does to the first (137 ff.). Perhaps this is because it forms the close. Cp. *Soph. Ai.* 257 ff. Possibly, however, some verses have been lost. Weil assumes a gap after ῥαίσθῃ.

186 f. παρ' ἑαυτῷ τὸ δίκαιον ἔχων: cp. 403, 150; also *Eur. Suppl.* 429 οὐδὲν τυράννου δυσμενέστερον πόλει, ὅπου τὸ μὲν πρῶτιστον οὐκ εἰσὶν νόμοι κοινοί, κρατεῖ δ' εἰς τὸν νόμον κεκτημένος

αὐτὸς παρ' αὐτῷ, *Aesch. Suppl.* 370 σὺ τοι πόλις, σὺ δὲ τὸ δάμιον. For δίκαιον see on 150.

187. οἶω: = οἶμαι (758), opinor, *I* trow, *I* hope. Cp. *Il.* viii. 530 ἀλλ' ἐν πρώτοισιν, οἶω, κείσεται οὐτηθεῖς. Here with short ι, as in Homer in the middle of the hexameter, while at the end οἶω is used.

189. ταύτῃ ῥαίσθῃ: said with reference to 169 f. See on 170. Prometheus speaks mysteriously and in a tone of secret exultation over something not disclosed. With ταύτῃ cp. τῶνδε 247.

190. ἀτέραμνον: cp. 1062. ἀτέραμνος is an Homeric word. Cp. *Od.* xxiii. 167 κῆρ ἀτέραμνον. Hesych. defines it, τὸ μὴ ἐνδιδούν, σκληρόν. Cp. ὀργὰς ἀτενεῖς *Ag.* 71. — στορέσας: metaphorical; the figure is that of calming the waves after a storm.

191. εἰς ἀρθμόν καὶ φιλότητα: so *Hom. Hymn* iii. 524 κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότητι. Cp. *Il.* vii. 302 ἐν φιλότητι διέτμαγεν ἀρθμήσαντε.

ΧΟΡΟΣ.

- πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,
 ποίῳ λαβών σε Ζεὺς ἐπ' αἰτιάματι
 195 οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται.
 δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.

ΠΡΟΜΗΘΕΥΣ.

- ἀλγεινὰ μὲν μοι καὶ λέγειν ἐστὶν τάδε,
 ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.
 ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου
 200 στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο,
 οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον,
 ὥς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοῦμπαλιν

193-396. First Episode. 193-283. First Scene: Prometheus and the Coryphaeus. The scholiast says: τὴν ὑπόθεσιν (that is, the exposition of the events supposed to precede the opening of the play) βουλόμενος διδάξαι, τὸ περίεργον (curiosity) τοῦ γυναικώδους ἥθους προσέλαβεν (availed himself of, as a motive). οὐκ ἂν γὰρ ὁ Ὀκεανὸς (who enters later) ἠξίωσεν ἐρωτῆσαι εἰδώς. The curiosity of the chorus is a natural consequence of their awakened sympathy. Still it is to be observed that Prometheus on his part is moved to tell his story by the longing to unburden his heart to sympathizing friends (see 198). He needs only the request in order to comply at once. — The Prologue and this first scene of the first episode constitute the first act of the drama, which expounds the situation and prepares the way for the following dramatic development.

196. εἴ τι μὴ: cp. *Pers.* 157 θεοῦ δὲ καὶ μήτηρ ἔφυς, εἴ τι μὴ δαίμων παλαιὸς νῦν μεθέστηκε στρατῷ, *Suppl.* 1016 εἰ

γὰρ τι μὴ θεοῖς βεβούλευται νέον. Cp. 763. — It is noteworthy that all the speeches of the coryphaeus (which exceed a single verse) consist of four verses (see 242, 259, 472, 507, 631, 819, 1036) except 698 f. The same tendency in the speeches of other persons, 303, 511, 522, 580, 609.

197 f. ἀλγεινὰ μὲν . . . ἄλγος δέ: for the anaphora, cp. 238 and *Pers.* 27 φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην.

200. ὠροθύνετο: an epic word.

201. οἱ μὲν θέλοντες: absolute nominative, used as if δαίμονες ἐν ἀλλήλοις ἐστασίαζον had preceded. Cp. *Soph. Ant.* 259 λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, *Eur. Phoen.* 1462 ἦν δ' ἔρις στρατηλάταις, οἱ μὲν πατάξαι πρόσθε Πολυνείκην δορί, οἱ δ' ὥς θανόντων οὐδαμοῦ νίκη πέλοι, *Bacch.* 1131 ἦν δὲ πᾶς δμοῦ βοή, ὁ μὲν στενάζων κτέ. Krüger I. § 56. 9, 4. See also on 569 below.

202. δῆθεν: scilicet; here without the usual tinge of irony (986), or notion of pretence. So *Eur. Ion* 831 Ἴων, ἰόντι δῆθεν ὅτι συνήντετο.

σπεύδοντες, ὥς Ζεὺς μήποτ' ἄρξειεν θεῶν,
 ἐνταῦθ' ἐγὼ τὰ λῶστα βουλεύων πιθεῖν
 205 Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα,
 οὐκ ἠδυνήθην· αἰμύλας δὲ μηχανὰς
 ἀτιμάσαντες καρτεροῖς φρονήμασιν
 ὦντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.

ἐμοὶ δὲ μήτηρ οὐχ ἅπαξ μόνον Θέμις,
 210 καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία,
 τὸ μέλλον ἢ κραινοίτο προυτεθεσπίζει,
 [ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν
 χρεῖη, (δόλω δὲ τοὺς ὑπερσχόντας) κρατεῖν.]

203. ὥς Ζεὺς μήποτ' ἄρξειεν θεῶν: said instead of "that Cronus might remain in power," because the personality of Zeus is uppermost in the speaker's mind.

204. τὰ λῶστα πιθεῖν Τιτᾶνας: on the double accusative, see Krüger I. § 46, 11, 2. — The aorists ἐπιθον and ἐπιθύμην are very frequent in tragedy.

205. Cp. Hes. *Theog.* 644 Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα.

208. ἀμοχθί: the sense is, "in their pride of heart, they thought easily to master their foe by sheer brute force, without tedious manoeuvres." — πρὸς βίαν: opposed to αἰμύλας μηχανάς. Cp. Hor. *Carm.* iii. 4, 65 vis consili expers mole ruit sua.

210. πολλῶν ὀνομάτων μορφὴ μία: said in order to explain the identification of Gaea and Themis (cp. 1091), whom the common tradition distinguished as mother and daughter (so Hesiod *Theog.* 135, and Aeschylus himself in *Eum.* 2 Γαῖαν· ἐκ δὲ τῆς Θέμιν). In identifying the two, the poet seems to have followed a local Attic tradition, of which an Attic inscription, 'Ιερίας Γῆς Θέμιδος, affords

a hint. In Arcadia, Demeter had the cognomen Themis; Paus. viii. 25, 4. Themis in 874 is called Τιτανίς, as being the mother of the Titans; the poet includes under the term Τιτάν all who belong to the Titan race. Similarly Prometheus, the son of a Titan, is spoken of as Τιτὰν Προμηθεύς, Soph. *O. C.* 56, Eur. *Phoen.* 1122, *Ion* 455. Aeschylus, having of his own invention made Prometheus a son of Themis, wished to guard against a possible feeling of bewilderment on the part of his spectators, that the functions given to Gaea in the cosmogonic accounts (see Hesiod *Theog.* 463, 470, 494, 626, 884) should be transferred outright to Themis.

211. κραινοίτο: present tense, because the prophetier thinks of the future as already present. Cp. τίθησιν 848, τελεῖται 920.

212. Cp. Soph. *Phil.* 594 ἢ μὴν ἢ λόγῳ πείσαντες ἄξειν ἢ πρὸς ἰσχύος κράτος, and see Krüger I. § 68, 39, 8.

213. δόλω δὲ τοὺς ὑπερσχόντας: = τοὺς δὲ δόλω ὑπερσχόντας, subject accusative to κρατεῖν. A fuller and

- τοιαῦτ' ἐμοῦ λόγοισιν ἐξηγουμένου
 215 οὐκ ἠξίωσαν οὐδὲ προσβλέψαι τὸ πᾶν.
 κράτιστα δὴ μοι τῶν παρεστώτων τότε
 ἐφαίνεται εἶναι προσλαβόντι μητέρα
 ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν.
 ἡμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς
 220 κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον
 αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἐμοῦ
 ὁ τῶν θεῶν τύραννος ὠφελημένος
 κακαῖσι ποιναῖς ταῖσδ' ἐξήμεύσατο.

more emphatic expression for simple δόλφ. The position of δόλφ is due to the antithesis. Cp. Eur. *Andr.* 215 Θρήκην χιόνι τὴν κατάρρυτον, Soph. *O. T.* 139 ἐκείνον δ' κτανάν, Demosth. viii. 28 ταῦτα τοὺς ἀδικοῦντας, xiv. 25 ταῦτα δ' οἱ κεκτημένοι. The aorist ὑπερσχόντας stands in connexion with χρεῖη κρατεῖν, "those were destined to be victors who *should* have outdone their adversaries in craft."

215. προσβλέψαι: προσβλέπειν is used in the sense in which ἀποβλέπειν is more commonly employed.

216. Cp. *Ag.* 1053 τὰ λῶστα τῶν παρεστώτων λέγει, *Ar. Eq.* 30 κράτιστα τοῖνυν τῶν παρόντων ἐστὶ νῦν κτέ.

217. προσλαβόντι: συναιρομένῳ τῇ μητρί, Schol. The dative in agreement with μοί, whereas the following ἔκοντα (necessarily accusative on account of ἔκοντι) connects itself more closely with the infinitive. G. 138, n. 8 b; H. 941. Observe that προλαβόντα μητέρα would have been an equivocal succession. In Soph. *O. T.* 353, after ἐννέπω σε . . . προσαυδᾶν μήτε τούσδε μήτ' ἐμέ, comes the dative ὡς ὄντι γῆς τῆσδ' ἀνοσίφ' μῖστος, because ὡς ὄντα . . . μῖστος might seem to refer to ἐμέ. Cp. also Soph. *El.*

959 ἥ πάρεστι μὲν στένειν . . . ἐστερημένη, πάρεστι δ' ἀλγεῖν . . . ἄλεκτρα γηράσκουσιν, Eur. *Med.* 1237 δέδοκται μοι παῖδας κτανούσῃ τῇσδ' ἀφορμᾶσθαι χθονὸς καὶ μὴ σχολὴν ἄγουσαν ἐκδοῦναι τέκνα (in both examples the accusative is used under influence of the metre).

219. Ταρτάρου: cp. passages quoted in note on 152; also Hesiod *Theog.* 851 Τιτῆνές θ' ὑποταρτάριοι Κρόνον ἀμφὶς ἰόντες. — μελαμβαθῆς: cp. 1029, 1050, *Il.* viii. 479 Ἰν' Ἰάπετός τε Κρόνος τε ἤμενοι οὐτ' αὐγῇς Ὑπερίονος ἡέλιοιο τέρποντ' οὐτ' ἀνέμοισι, βαθὺς δέ τε Τάρταρος ἀμφίς.

221. αὐτοῖσι συμμάχοισι: cp. 1047. G. 188, 5, n.; H. 774 a. The article is generally omitted in this idiom.

223. κακαῖσι ποιναῖς: sometimes, it is true, ποινή (indemnity, requital) is used, like ἀποινα, in a good sense; so *Suppl.* 625 λέξωμεν ἐπ' Ἀργείοις εὐχὰς ἀγαθὰς ἀγαθῶν ποινάς, *Cho.* 792 δίδυμα καὶ τριπλᾶ παλίμποινα θέλων ἀμείψει, *Pind. Pyth.* i. 113 ποινὰν τεθρίππων, *Nem.* i. 107 ἡσυχίαν καμάτων μεγάλων ποινάν. Here, however, κακαῖσι is added not simply to show that ποιναῖς has its bad meaning (penalty), for that is sufficiently indicated by ταῖσδε,

ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι
225 νόσημα, τοῖς φίλοισι μὴ πεποιθέναι.

ὁ δ' οὖν ἐρωτᾷ, αἰτίαν καθ' ἣντινα
αἰκίζεται με, τοῦτο δὴ σαφηνιῶ.

ὅπως τάχιστα τὸν πατρῶον ἐς θρόνον
καθέζेत', εὐθὺς δαίμοσιν νέμει γέρα
230 ἄλλοισιν ἄλλα, καὶ διεστοιχίζεται.
ἀρχήν, βροτῶν δὲ τῶν τάλαιπῶρων λόγον
οὐκ ἔσχεν οὐδέν', ἀλλ' αἰστώσας γένος
τὸ πᾶν ἔχρηζεν ἄλλο φιλῦσαι νέον.
καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ.
235 ἐγὼ δ' ἐτόλμησ'· ἐξελευσάμην βροτοὺς
τὸ μὴ διαρραισθέντας εἰς Ἄιδου μολεῖν.

but rather to emphasize further the idea contained in ταῖσδε ποιναῖς, as it were ταῖσδε ποιναῖς, κακαῖς ποιναῖς. Cp. Soph. Phil. 477 σοὶ δ' ὕνειδος οὐ καλόν, Eur. Phoen. 94 φαῦλος ψόγος. — ἐξημείψατο: used in the sense in which ἀνταμείβομαι is commonly said. See on 215.

229. νέμει: see on 109, θηρῶμαι. — According to Hesiod Theog. 881, at the conclusion of the conflict with the Titans, the Olympian gods, following Gaia's suggestion, appoint Zeus as the sovereign of the gods: δ δὲ τοῖσιν ἐδ' διεδάσσατο τιμάς. Cp. ibid. 73 εἰ δὲ ἕκαστα ἀθανάτοισι διέταξεν ὁμῶς καὶ πέφραδε τιμάς.

230. διεστοιχίζεται: διήρει, Schol. διετίθετο ἐν στοίχῳ καὶ τάξει, διήρει· ἀπὸ τῶν εἰς τοὺς σηκοὺς εἰσαγόντων τὰ ποιμνία καὶ διακρινόντων ἐκ τῆς νομῆς ἑκάστῳ τὰ ἴδια, Hesych.

232 f. αἰστώσας: see on 151 and 668. Aeschylus has taken the legend

of a succession of ages and races of men, and modified it to suit his own conceptions. See Introduction, p. 15.

234. καὶ τοῖσιν: the article retains its pronominal force most frequently in connexion with καί, δέ (cp. 816), and γάρ. Krüger II. § 50, 1, 1-5.

235. On asyndeton in explanations see Krüger I. § 59, 1, 5. — ἐξελευσάμην: of deliverance from an impending disaster, not yet actually present. So Od. x. 286 ἀλλ' ἄγε δὴ σε κακῶν ἐκλύσομαι ἢ δὲ σώσω, Eur. Andr. 818 θανάτου νιν ἐκλύσασθε.

236. The infinitive with τὸ μὴ follows expressions signifying prevention, or any other action opposed to that expressed by the infinitive itself. Krüger I. § 67, 12, 2-4; GMT. 811. See also 865 below, Ag. 1170 ἄκος δ' οὐδὲν ἐπήρκεσαν τὸ μὴ (μὴ οὐ?) πόλιν μὲν ὥσπερ οὖν ἔχει παθεῖν, Pers. 201 ὑπερβάλλει γὰρ ἤδε συμφορὰ τὸ μῆτε λέξαι μῆτ' ἐρωτῆσαι πάθη.

τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι,
πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν.
 θνητοὺς δ' ἐν οἴκτῳ προθέμενος, τούτου τυχεῖν
 240 οὐκ ἠξιώθην αὐτός, ἀλλὰ νηλεῶς
 ᾧδ' ἐρρύθμισμαι, Ζηνὶ δυσκλεῆς θέα.

ΧΟΡΟΣ.

σιδηρόφρων τε καὶ πέτρας εἰργασμένος,
 ὅστις, Προμηθεῦ, σοῖσιν οὐ συνασχαλᾷ
 μόχθοις· ἐγὼ γὰρ οὐτ' ἂν εἰσιδεῖν τάδε
 245 ἔχρηζον εἰσιδοῦσά τ' ἠλγύνθην κέαρ.

237. τῷ: *therefore*, as in Homer. Cp. Soph. O. T. 511 τῷ ἀπ' ἐμᾶς φρενὸς οὐποτ' ὀφλήσει κακίαν. See on 234. — τοιαῖσδε: in τοιοῦτος, τοιάσδε (see Sept. 27, Ag. 1075), οἶος, ποιῶ, the diphthong *οι* is often shortened. Krüger II. § 3, 3, 1; H. 92 D, d. In such cases *ο* was probably written; ποεῖν is often found in inscriptions.

239. ἐν οἴκτῳ προθέμενος: *pro-* has its temporal meaning, *though I began by showing compassion*. Cp. Ag. 1008 καὶ τὸ μὲν πρὸ χρημάτων κτησίῳν ὕκνος βαλὼν, Eur. Ion 914 χάριν οὐ προλαβὼν. — τούτου: i.e. τοῦ ἐν οἴκτῳ τίθισθαι.

241. ἐρρύθμισμαι: *ironical*, *have been disciplined, brought to order*. — Ζηνὶ . . . θέα: *appositional phrases* like this, taking up the second half of a verse, are very effective; see 350, 461.

242. 'Iron' and 'stone' are, from Homer on, frequent designations of what is unfeeling or stubborn. In Il. xvi. 33 Patroclus says to Achilles, νηλεές, οὐκ ἄρα σοὶ γε πατήρ ἦν ἱππότης Πηλεὺς οὐδὲ θέτις μήτηρ· γλαυκὴ δὲ

σε τίκτε θάλασσα πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής, imitated by Verg. Aen. iv. 366 duris genuit te cautibus horrens Caucasus Hircanaeque admorunt ubera tigres; see also Ecl. viii. 43. Cp. Il. xxiv. 205 σιδήρειον νύ τοι ἦτορ, Hesiod Theog. 239 Εὐρυβλήν τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσιν, Pind. Frg. 88 ὅς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος ἢ σιδάρου κεχάλκευται μέλαιναν καρδίαν, Aesch. Sept. 52 σιδηρόφρων γὰρ θυμὸς ἀνδρείᾳ φλέγων ἔπνει, Eur. Med. 1270 τάλαιν', ὥς ἄρ' ἦσθα πέτρος ἢ σίδαρος, ἅτις . . . κτενεῖς, Cycl. 596 πέτρας τὸ λῆμα καδάμαντος ἔξομεν, Theocr. x. 7 Μίλων ὀψαμᾶτα, πέτρας ἀπόκομ' ἀτεράμνω, Moschus iv. 44 μοχθίζει πέτρης ὃ γ' ἔχων νόον ἢ σιδήρου καρτερὸν ἐν στήθεσσι, Tibull. i. 1, 63 flebis: non tua sunt duro praecordia ferro vineta neque in tenero stat tibi corde silex, Ovid Amor. iii. 6, 59 ille habet et silices et vivum in pectore ferrum, Hor. Carm. i. 3, 9 illi robur et aes triplex circa pectus erat.

ΠΡΟΜΗΘΕΥΣ.

καὶ μὴν φίλοις ἐλ^εεινὸς εἰσορᾶν ἐγώ.

ΧΟΡΟΣ.

μὴ πού τι προύβης τῶνδε καὶ περαιτέρω;

ΠΡΟΜΗΘΕΥΣ.

θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόρον.

ΧΟΡΟΣ.

τὸ ποῖον εὐρῶν τῇσδε φάρμακον νόσου;

ΠΡΟΜΗΘΕΥΣ.

250 τυφλὰς ἐν αὐτοῖς ἐλπίδας κατώκισα.

246. 'καὶ μὴν aut et vero, et sane aut atqui significat' (Hermann *ad Vigerum*, 332). Here it means et sane (with emphasis on φίλοις); in 459, 1080 it means et vero in 982, 985, atqui.—For the omission of εἰμί see on 42.

247. μὴ: cp. 959, *Pers.* 344 μὴ σοὶ δοκοῦμεν τῇδε λειφθῆναι μάχῃ; The chorus inclines to account for the severity of the punishment by supposing a more heinous crime.—τῶνδε: *than what thou hast said*; cp. ταύτῃ 189.

248. προδέρκεσθαι: foreseeing death is an evil, in that it benumbs man's energies and stupefies his faculties, since death is ever present before his eyes, and a fixed limit is set to his activity. By ~~προδέρκεσθαι~~ ^{ἐλπίδας} ~~μόρον~~ the poet means this anxious expectation of death. A somewhat different conception appears in Plato *Gorg.* 523 d, where Zeus says, πρῶτον μὲν οὖν παυστέον ἐστὶ προειδόμενος αὐτοὺς τὸν θάνατον. νῦν γὰρ προΐσασσι. τοῦτο μὲν οὖν καὶ δὴ εἴρηται τῷ Προμηθεΐ ὅπως ἂν παύσῃ αὐτῶν. Here it is

stated that men are not to know beforehand when they are to die, so that they may not try to deceive the judges of the lower world by premeditated artifices, and by providing witnesses to testify in their behalf. Cp. also Hor. *Carm.* iii. 29, 29 prudens futuri temporis exitum caliginosa nocte premit deus.

249. τὸ ποῖον κτέ.: = τὸ φάρμακον τῇσδε νόσου ποῖον εὐρῶν; remedium quod huic morbo adhibuisti quale fuit? 'Is qui interrogat, audiendi studio id, quod alterum dicere vult, occupaturus ipse orationem incohat, quam ab illo absolvi vult; ipse autem quia eam absolvere non potest, addit pronomen interrogativum' (Hermann *ad Vigerum* 25).—νόσου: cp. 384, 596, 606, 632, 977, 1069.

250. As in dealing with the myth of the golden and silver ages, 232, Aeschylus here uses great freedom in treating the myth of Pandora (Hesiod *O. D.* 94: see Introduction, p. 6), so that the original form of

ΧΟΡΟΣ.

μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς.

ΠΡΟΜΗΘΕΥΣ.

πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὥπασα.

ΧΟΡΟΣ.

καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;

ΠΡΟΜΗΘΕΥΣ.

ἄφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.

ΧΟΡΟΣ.

255 τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν —

ΠΡΟΜΗΘΕΥΣ.

αἰκίζεται τε κούδαμῃ χαλᾷ κακῶν.

the story is no longer recognizable, and only the deeper significance remains. Man, never deserted by Hope, strives ceaselessly for the attainment of his ends, unmindful of death and untroubled by the thought that he may be cut off before his goal is reached. Cp. Simonides Atmorg. Frg. 1, 3 ἐφήμεροι ἂ δὴ βότ' αἰεὶ ζῶμεν, οὐδὲν εἰδότες ὅπως ἕκαστον ἐκτελευτήσει θεός. ἐλπὶς δὲ πάντας κἀπι-
πειθεῖη τρέφει ἀπρηκτον ὀρμαίνοντας, Soph. Ant. 615 ἂ γὰρ δὴ πολὺπλαγκτος ἐλπὶς πολλοῖς μὲν ὕνασις ἀνδρῶν, πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων.

252. σφιν: = αὐτοῖς, as in 457. Krüger II. § 51, 1, 19. σφίσιν in this sense is Homeric (Krüger II. § 51, 1, 17), but occurs in tragedy only in 481 below.

253. φλογωπόν: the brightness of the fire is put forward, as rendering it the more unfit for the ἐφήμεροι. The addition of this emphatic word justifies the repetition of πῦρ. Cp. Suppl. 508 BA. λευρὸν κατ' ἄλσος νῦν ἐπιστρέ-

φου τόδε. ΧΟ. καὶ πῶς βέβηλον ἄλσος ἂν ῥύοιτό με; — ἐφήμεροι: see on 83. Even the chorus feels it to be wrong that men should receive what properly belongs to the gods.

254. γέ: in answers, affirms by adding a further statement ("yes, and from it . . ."); cp. 258, 379, 746, 768, 774. — ἄφ' οὗ: cp. 170.

255 f. Prometheus interrupts the question by his answer, and to the simple answer (αἰκίζεται) adds the significant statement οὐδαμῇ χαλᾷ κακῶν. By this addition the artifice for preserving the stichomythy is concealed, and the dialogue proceeds naturally. A more common device is the insertion of a question; this question is so connected in construction with the interrupted sentence which precedes, that in answering it the speaker simply takes up his unfinished speech where he left it off. Thus Pers. 734 AT. Ζέρην φασιν, ΔΑ. πῶς τελευτᾷ; AT. ἄσμενον μόλειν.

ΧΟΡΟΣ.

οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον;

ΠΡΟΜΗΘΕΥΣ.

οὐκ ἄλλο γ' οὐδὲν πλὴν ὅταν κείνῳ δοκῇ.

ΧΟΡΟΣ.

δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὁρᾷς ὅτι
260 ἡμαρτες; ὡς δ' ἡμαρτες οὐτ' ἐμοὶ λέγειν
καθ' ἡδονὴν σοί τ' ἄλγος. ἀλλὰ ταῦτα μὲν
μεθῶμεν, ἄθλου δ' ἐκλυσιν ζήτει τινά.

ΠΡΟΜΗΘΕΥΣ.

ἐλαφρὸν ὅστις πημάτων ἔξω πόδα
ἔχει παραινεῖν νουθετεῖν τε τὸν κακῶς
265 πράσσοντ'. ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην.
ἐκὼν ἐκὼν — ἡμαρτον, οὐκ ἀρνήσομαι.

257. οὐδέ: cp. καί in 253.

258. Cp. 376. A different statement is made in 756.

259. δόξει δὲ πῶς: δόξει stands first because it takes up the thought of the preceding δοκῇ. Cp. Soph. *El.* 1429 ΧΟ. λεύσσω γὰρ Αἰγισθον. ΟΡ. εἰσ-
ορᾶτε ποῦ τὸν ἄνδρα;

260. ἡμαρτες: a moral wrong is not meant, but only an act of imprudence and mistaken judgment—rebellion, that is, against a superior adversary. This is clear from 266 and its explanation in 267.

262. ἐκλυσιν ζήτει τινά: that is, by submission. Cp. 316 with 315.

263. Cp. *Cho.* 697 ἔξω κομίζων ὀλε-
θρίου πηλοῦ πόδα (where the scholiast remarks, ἔξω πηλοῦ πόδα, παροιμία),
Soph. *Phil.* 1260 ἴσως ἂν ἐκτὸς κλαυμά-
των ἔχοις πόδα, Eur. *Heracl.* 109 καλὸν
δέ γ' ἔξω πραγμάτων ἔχειν πόδα, εὐβου-
λίας τυχόντα τῆς ἀμείνωνος.

264. Cp. Eur. *Alc.* 1078 ῥᾶον παραι-
νεῖν ἢ παθόντα καρτερεῖν; *H. F.* 1249
σὺ δ' ἐκτὸς ὧν γε συμφορᾶς με νουθετεῖς,
Terent. Andr. 309 facile omnes,
quom valemus, recta con-
silia aegrotis damus.

265 f. With the words ἐγὼ δὲ ταῦθ'
ἅπαντ' ἠπιστάμην and ἐκὼν Prom-
etheus rejects the charge of impru-
dence, and restricts his ἀμάρτημα to
the disregard of self-interest, as de-
scribed in the next verse (267). So
his 'error' is after all a noble ac-
tion. — ἐκὼν ἐκὼν: repetition (ἀνα-
δίπλωσις) emphasizes expressions of
sorrow, entreaty, and asseveration.
Cp. 274, 338, 688, 694, 887, 894, 900;
also 577, 594, and 392, 937. — οὐκ
ἀρνήσομαι: this refers only to the
word ἡμαρτον. The sense is, "I will
not object to your phrase ἡμαρτες"
(260), "I will not insist on another
word."

θητοῖς ἀρήγων | αὐτὸς ἡύρόμην πόνους.
 οὐ μὴν τι ποιναῖς γ' ὥόμην τοίαισί με
 κατισχνανεῖσθαι πρὸς πέτραις πεδαρσίοις,
 270 τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγου.

καί μοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχῃ,
 πέδοι δὲ βᾶσαι τὰς προσερπούσας τύχας
 ἀκούσαθ', ὥς μάθητε διὰ τέλους τὸ πᾶν.
 πίθεσθέ μοι πίθεσθε, συμπονήσατε
 275 τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη
 πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

stage direction

267. θητοῖς ἀρήγων: explanatory asyndeton. See on 235. — ἡύρόμην: cp. Sept. 878 μελέους θανάτους ἡύροντο, Soph. Ai. 1023 καὶ ταῦτα πάντα σοῦ θανόντος ἡύρόμην.

268 ff. ὥόμην . . . με κατισχνανεῖσθαι . . . τυχόντα: instead of ὥόμην κατισχνανεῖσθαι τυχών. Krüger I. § 55, 2, 3; H. 940 b. For Homeric examples see Krüger II. § 51, 2, 1 and § 55, 2, 2. Cp. also Soph. Ai. 606 κακὴν ἐλπίδ' ἔχων ἔτι μέ ποτ' ἀνύσειν, El. 65 κἄμ' ἐπαυχῶ . . . λάμψειν ἔτι, 471 δοκῶ με πείραν τήνδε τολμήσειν ἔτι, Eur. Alc. 641 καί μ' οὐ νομίζω παῖδα σὸν πεφυκέναι, Hdt. i. 34 ὅτι ἐνόμισε ἑωυτὸν (emphatic) εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον, Plat. Rep. iii. 400 b οἶμαι δέ με ἀκηκοέναι, Isocr. iv. 85 οὐκ ἐχθροὺς ἀλλ' ἀνταγωνιστὰς σφᾶς αὐτοὺς εἶναι νομίζοντες. — κατισχνανεῖσθαι: cp. 147. Future middle used like ἀνανοῦμαι, Soph. Phil. 954. Krüger I. § 39, 11. — πεδαρσίοις: see 710, 916; Cho. 846 λόγοι πεδάρσιοι θρώσκουσι. This Aeolic form (πεδά = μετὰ) Aeschylus uses in a few other words: πέδοικος Frg. 48, πεδαίχμιος and πεδάρορος Cho. 589 f. — ἐρήμου: cp. Frg. 305, 10 δρυμοὺς ἐρήμους καὶ πά-

γους, Soph. Phil. 601 ἴν' αὐτὸς ἦν πρόσουρος οὐκ ἔχων βάσιν οὐδέ τιν' ἐγχαίρων κακογείτονα.

271. καί μοι κτέ.: and so bewail my lot no more, presupposing the thought "your admonitions are unavailing." — δύρεσθε: δύρομαι = ὀδύρομαι belongs to tragic diction.

272. πέδοι βᾶσαι: i.e. so as to listen more conveniently to a long narration. A motive is thus provided for the descent of the chorus from its car into the orchestra. βούλεται γὰρ στήσαι τὸν χορὸν ὅπως τὸ στάσιμον ᾄσῃ, Schol.

273. διὰ τέλους: cp. Soph. Ai. 685 διὰ τέλους εὔχου τελείσθαι. For the resolution see on 76. It is rendered easier by the fact that the chief caesura falls in the fourth foot (see on 2).

275. νῦν: said in reference to the thought which follows, "to-morrow your turn may come." — ταῦτά: adverbial, nearly = κατὰ κοινόν, impartially, for all alike. See on 398, and cp. Soph. Ai. 687 ταῦτά τῇδ' ἐμοὶ τάδε τιμᾶτε. Properly it is the inner object (cognate accusative).

276. πρὸς ἄλλοτ' ἄλλον: for the order, see on 762 and 19. — For the

ΧΟΡΟΣ.

οὐκ ἀκούσῃς ἐπεθώνξας
 τοῦτο, Προμηθεῦ.
 καὶ νῦν ἐλαφρῶ ποδὶ κραιπνόστυτον
 280> θᾶκον προλιποῦς' αἰθέρα θ' ἄγνόν
 πόρον οἰωνῶν, ὀκραιοέσση
 χθονὶ τῇδε πελῶ· τοὺς σοὺς δὲ πόνους
 χρήζω διὰ παντὸς ἀκοῦσαι.] 1/2 αναπαίστ

ΩΚΕΑΝΟΣ.

Γῆκω δολιχῆς^{λυγ} τέρμα κελεύθου
 285 διαμειψάμενος πρὸς σέ, Προμηθεῦ,

thought cp. Archil. Frg. 9, 7 ἄλλοτε
 δ' ἄλλος ἔχει τόδε· νῦν μὲν ἐς ἡμέας
 ἐτράπεθ', αἱματόεν δ' ἔλκος ἀναστένομεν,
 ἐξαυτὶς δ' ἐτέρους ἐπαμείψεται, Pind. Ol.
 ii. 60 ῥοαὶ δ' ἄλλοτ' ἄλλαι εὐθυμῖαν τε
 μέτα καὶ πόνων ἐς ἀνδρας ἔβαν.

277-283. The anapaests of the
 chorus accompany the action of the
 machinery by which Oceanus is
 brought on the scene. See on 114-127.

277. Cp. Soph. Phil. 1178 φίλα μοι,
 φίλα ταῦτα παρήγγειλας ἐκόντι τε πρᾶσ-
 σειν, Homer Il. iv. 73 ὥτρυνε πᾶρος
 μεμαυῖαν Ἀθήνην. — ἐπεθώνξας: see on
 73.

279. καί: and so, accordingly.

282 f. πελῶ: future of πελάζω. —
 πόνους... διὰ παντὸς ἀκοῦσαι: as
 promised in 272. Compliance with
 this request follows much later, 755 ff.
 and in the speech beginning at 823.
 Curiosity and expectation are thus
 maintained.

284-396. Second Scene of
 the First Episode. Oceanus,
 father of the Oceanids, enters (from
 the right), mounted upon a winged
 steed (τετρασκελῆς οἰωνός 305) like

Pegasus. The scholiast understands
 a griffin, because of this word οἰωνός,
 but sea-gods, in older Greek art, are
 often seen riding on hippocamps or
 sea-horses. The machine here used
 was the αἰώρημα, a sort of crane with
 hanging ropes, by which persons
 could be swung aloft, moved through
 the air, and let down again. The
 scholiast remarks, καιρὸν δίδωσι τῷ
 χορῷ καθήκασθαι (καθιμάσθαι?) τῆς
 μηχανῆς Ὀκεανὸς ἐλθὼν· ὑπερβολῇ δὲ
 ἐχρήσατο, ὅπου γε Ὅμηρος οὐκ εἰσήγα-
 γεν Ὀκεανὸν εἰς τὸν σύλλογον τῶν θεῶν
 (on this cp. Il. xx. 7 οὔτε τις οὐν
 Ποταμῶν ἀπέην νόσφ' Ὀκεανοῖο). The
 anapaests of Oceanus accompany the
 descent of the chorus from their
 chariot into the orchestra. — This
 scene and the second episode form
 the second act, the beginning of the
 action which leads to the catastrophe.
 See on 307 and 436.

284. δολιχῆς: an epic word. The
 way is long because Oceanus comes
 from the depths of the sea. Cp. 300 f.

285. διαμειψάμενος: cp. Sept. 334 δια-
 μείψαι ὁδόν, 856 δι' Ἀχέροντ' ἀμείβεται

^{swift-winged} τὸν πτερυγῶκῃ-τόνδ' - οἰωνὸν ^{steering}
^{bride} γνώμη ^{steering} στομίῳν-ἄτερ-εὐθύνων·
 ταῖς σαῖς δὲ τύχαις, ^{be-affected} ἴσθι, συναλγῶ.
 τό τε γάρ με, δοκῶ, συγγενὲς οὕτως-^{because I am related}
 290 ἐξαναγκάζει, ^{enervates him} (χωρὶς τε γένους -)
 οὐκ ἔστιν ὅτῳ μείζονα μοῖραν-^{sympathy}
^{you shall have} νεύμαιμ' ἢ σοί. ^{how true}
^{fact} γνώσει δὲ τάδ' (ὥς ἔτυμ') οὐδὲ μάτην
 (χαριτογλωσσσεῖν) ἐνὶ μοι· (φέρει γὰρ
 295 σήμαιν' ὃ τι χρή σοι συμπράσσειν·
 οὐ γάρ ποτ' ἐρεῖς ὥς Ὀκεανοῦ
 φίλος ἐστὶ βεβαιότερός σοι.
^{steadfast}

τὰν ναύστολον θεωρίδα. 'Dicendum erat κέλευθον διαμείβεσθαι, pro quo τέρμα κελεύθου dixit ratione habita verbi ἤκω' (Dindorf). Cp. Eur. Phoen. 103 εἴθε δρόμον νεφέλας ποσὶν ἐξανύσαιμι δι' αἰθέρος πρὸς ἐμὸν ὁμογενέτορα.

286. πτερυγῶκῃ: formed like ποδάκης. Cp. ὠκύπτερος.

287. γνώμη: 'admirationis augendae causa non brutus, sed mente ac ratione praeditus esse fingitur' (Schültz). In *Il.* xviii. 419, the golden handmaids of Hephaestus are endowed with reason, speech, and power of action; in *Od.* viii. 556, the ships of the Phaeacians sail *τιτυσκόμεναι φρεσί*, and we are told that *αὐταὶ ἴσασι νοήματα καὶ φρένας ἀνδρῶν*. As these ships need neither helmsman nor rudder, so Oceanus's steed needs no bit, because of its own accord it obeys the will (γνώμη) of its rider.

289 f. τὸ συγγενὲς ἐξαναγκάζει: cp. 39. According to Hesiod *Theog.* 133, Oceanus is son of Uranus and

Gaea, and the oldest of the Titans. See on 14. — γένους: = τῆς συγγενείας.

291 f. ὅτῳ ... νεύμαιμι: without ἄν, as *Ag.* 620 οὐκ ἔσθ' ὅπως λέξαιμι, *Cho.* 172 οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν, *Il.* xxii. 348 ὡς οὐκ ἔσθ' ὅς σῆς γέ κύνες κεφαλῆς ἀπαλάλκοι, *Soph. Phil.* 692 οὐκ ἔχων βάσιν οὐδέ τιν' ἐγχεῶρων κακογείτονα, παρ' ᾧ στόνον ἀποκλαύσειεν, *Eur. Alc.* 52 ἔστ' οὖν ὅπως Ἄλκηστις εἰς γῆρας μόλοι; 117 οὐδὲ ναυκληρίαν ἔσθ' ὅποι τις αἶψα στείλας δυστάνου παραλύσαι ψυχάν. *GMT.* 241; *Kröger II.* § 54, 3, 8. — μοῖραν νεύμαιμι: cp. *Hdt.* ii. 172 ἐν οὐδεμῇ μοίρῃ μεγάλη ἦγον, *Plat. Crat.* 398 b μεγάλην μοῖραν καὶ τιμὴν ἔχει. This sense of dignity, station, rank was developed from the meaning *due share, just due*. Cp. *Soph. Trach.* 1238 ἀνὴρ ὅδ', ὡς ἔοικεν, οὐ νεμεῖν ἐμοὶ φθίνοντι μοῖραν.

294. χαριτογλωσσσεῖν: see on 180. — ἐνὶ μοι: 'tis my nature; cp. 224.

296. Ὀκεανοῦ: instead of ἐμοῦ,

bind. straight by with my will, sans bridle

ΠΡΟΜΗΘΕΥΣ.

300 ἔα, τί χρῆμα; καὶ σὺ δὴ πόνων ἐμῶν
 ἦκεις ἐπὶ ὀπτής; πῶς ἐτόλμησας, λιπῶν
 ἐπὶ ὠνυμόν τε ρεῦμα καὶ πετρήρεφῃ
 αὐτόκτιτ' ἄντρα, τὴν σιδηρομήτορα
 ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας
 ἐμὰς ἀφίξαι καὶ συνασχαλῶν κακοῖς;
 δέρκου θέαμα, τόνδε τὸν Διὸς φίλον,
 305 τὸν συγκαταστήσαντα τὴν τυραννίδα,
 οἷα ὑπ' αὐτοῦ πημοναῖσι κάμπτομαι.

because the speaker is stating a future thought of Prometheus. This mention of his own name imparts an air of assurance to his assertion; cp. Soph. *O. C.* 626 κοῦποι Οἰδίκου ἐρεῖς ἀχρεῖον οἰκητῆρα δέξασθαι. At the same time it serves the incidental purpose of informing the spectators who the new-comer is.

298. τί χρῆμα: cp. *Ag.* 1306, *Cho.* 885 τί δ' ἐστὶ χρῆμα; *Eur. Andr.* 806, *Suppl.* 92, *Hipp.* 905, *H. F.* 525, *Or.* 1573 ἔα, τί χρῆμα;

299. πόνων ἐμῶν ἐποπτής: see 118. — ἐτόλμησας λιπῶν ἐπὶ ὠνυμόν ρεῦμα: cp. the scholion quoted on 284–306.

301. αὐτόκτιτα: cp. αὐτοφυής, αὐτόχυτος, αὐτόρριζος, αὐτόξυλος, etc. — ἄντρα: cp. 133. — σιδηρομήτορα: cp. *Il.* viii. 47 Ἴδην μητέρα θηρῶν, *Astydamas Frg.* 6 (p. 780, Nauck) οἰνομήτορ' ἄμπελον. Scythia is appropriately called "mother of iron"; cp. *Sept.* 817 Σκύθη σιδήρῳ, *Suid.* Χάλυβες ἔθνος Σκυθίας, ἔνθεν δὲ σίδηρος τίκτεται. According to Hesiod (*Clem. Alex. Strom.* i. 307) and Aristotle (*Plin. H. N.* vii. 57. 197) the art of casting

bronze was invented by the Scythians. Cp. 714 below.

303. συνασχαλῶν κακοῖς: see on 161.

304. δέρκου: refers back to θεωρήσων. See on 119. — θέαμα: in the sense of θέαμα δυσθέατον ὕμνασι (69). Cp. *Plut. Ages.* 14 θέαμα τοῖς Ἑλλήσιν ἦσαν. — τόνδε: of the speaker. So ὅδε δὲ ἀνὴρ = ἐγώ is frequent in tragedy.

306. κάμπτομαι: first person, in spite of τόνδε τὸν Διὸς φίλον above. Cp. *Od.* ii. 40 οὐκ ἐκὰς οὗτος ἀνὴρ δὲ λαὸν ἡγεῖρα, *Il.* x. 88 γνῶσεαι Ἀτρεΐδην Ἀγαμέμνονα, τὸν περὶ πάντων Ζεὺς ἐνέηκε πόνοισι διαμπερές, εἰς δ' αὐτμὴ ἐν στήθεσσι μένη καὶ μοι φίλα γούνατ' ὀρώρη, *Soph. O. C.* 1329 τῷδ' ἀνδρὶ τοῦ μοῦ πρὸς κασιγνήτου τίσιν, *ibid.* 284 ἀλλ' ὥσπερ ἔλαβες τὸν ἰκέτην ἐχέγγυον, ῥύου με κακφύλασσε, *Trach.* 1080 ὁρᾶτε τὸν δύστηνον ὡς οἰκτρῶς ἔχω, *Eur. Cycl.* 299 νόμος δὲ θνητοῖς ἰκέτας δέχεσθαι . . ., οὐκ ἀμφὶ βουπόροισι πηχθέντας μέλη δβελοῖσι νηδὺν καὶ γνάθον πλήσαι σέθεν, *Dem.* xviii. 79 οὐδαμοῦ Δημοσθένη γέγραφεν οὐδ' αἰτίαν οὐδεμίαν κατ' ἐμοῦ.

ΩΚΕΑΝΟΣ.

ὄρῳ, Προμηθεῦ, καὶ ^{advise me} παραινέσαι γέ σοι
θέλω τὰ λῶστα, καίπερ (ὄντι ποικίλῳ.) ^{clever}

^{come to know} γίγνωσκε σαυτὸν καὶ ^{change and make new} μεθάρμοσαι τρόπους

310 νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς.

^{but} εἰ δ' ὦδε ^{hurl} τραχεῖς καὶ ^{hurl} τεθηγμένους λόγους
^{hurl forth} ῥίψεις, τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω

^{hurl} κλύοι Ζεὺς, ὥστε σοι [τὸν νῦν (χόλου)] ^{causing troubles}
παρόντα μόχθον παιδιὰν εἶναι δοκεῖν.

315 ἀλλ', ὦ ταλαίπωρ, ἃς ἔχεις ὀργὰς ἀφες.

ζήτει δὲ τῶνδε πημάτων ἀπαλλαγὰς.

— ἀρχαῖ ἴσως σοι φαίνομαι λέγειν τάδε.

τοιαῦτα μέντοι τῆς ἄγαν ὑψηλόρου ^{for a vaunt, for a}
γλώσσης, Προμηθεῦ, ^{penalty} τὰ πικρὰ γίνεται.

307. Respecting this hortatory speech of Oceanus the scholiast remarks: σκόπησον τὰ τῶν ῥητόρων καλὰ παρὰ πρώτοις εὐρεθέντα τοῖς τραγικοῖς. The speaker seeks to influence Prometheus by friendly warnings and advice, but his warnings are of such sort that a proud nature like Prometheus's can only be confirmed by them in its resistance. — ὄρῳ, Προμηθεῦ: cp. 144.

308. ποικίλῳ: συνετῶ, Schol. So Hesiod calls Prometheus ποικίλος, αἰολόμητις Theog. 510, ποικιλόβουλος ibid. 521, ἀγκυλομήτης ibid. 546, πάντων πέρι μῆδεια εἰδώς ibid. 559, πολυίδρις ibid. 616. — With καίπερ ὄντι ποικίλῳ cp. Il. i. 577 μητρὶ δ' ἐγὼ παράφημι καὶ αὐτῇ περ νοεούσῃ πατρὶ φίλῳ ἐπὶ ἥρα φέρειν Διί.

309. γίγνωσκε σαυτὸν: γινῶθι σαυτὸν, ὡς ὁ ποιητὴς ἑφράζει, Τυδείδῃ καὶ χάζεο (Il. v. 440), Schol. — μεθάρμοσαι: cp. Eur. Alc. 1157 νῦν γὰρ μεθαρμόσμεσθα βελτίῳ βίῳ τοῦ πρόσθεν.

310. νέους: proleptic, = ὥστε νέους εἶναι. Cp. Eur. Iph. A. 343 μεταβαλὼν ἄλλους τρόπους.

311. τεθηγμένους: for the metaphor cp. Sept. 715 τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ, Soph. Ai. 584 γλώσσά σου τεθηγμένη.

312. ῥίψεις: hurl forth. Cp. 932, Ag. 1068 οὐ μὴν πλέω ῥίψας (flinging to waste) ἀτιμασθήσομαι, Eur. Alc. 679 νεανίας λόγους ῥίπτων ἐς ἡμᾶς.

314. παιδιάν: cp. Terent. Eun. 300 ludum iocumque dicet fuisse illum alterum, praeut huius rabies quae dabit.

317. ἀρχαῖα: old-fashioned; cp. Ar. Nub. 984 ἀρχαῖά γε καὶ Δικοπολιώδῃ καὶ τεττίγων ἀνάμιστα, Cic. Philipp. i. 10. 25 neglegimus ista et nimis antiqua et stulta ducimus.

319. τὰ πικρὰ: properly "hand-money" (τὰ ὑπὲρ τῶν μισθῶν διδόμενα τοῖς χειροτέχναις, Hesych.). Here

hurling
ones
to
pieces

causing
troubles
would
be as child's play.

those old saws

throw off
for a vaunt, for a

320 σὺ δ' οὐδέπω ^{humble} ταπεινός οὐδ' ^{yield} εἵκεις ^{calize} κακοῖς,
 πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.
 οὐκ οὐκ ^{spring in your limbs} ἔμοιγε ^{you will yield} χρωμένος ^{calize} διδασκάλῳ
 πρὸς κέντρα-κῶλον ἐκτενέεις, (ὁρῶν ὅτι
 τραχὺς ^{hairs} μόναρχος (οὐδ' ὑπεύθυνος) κρατεῖ.

325 καὶ νῦν ἐγὼ μὲν ^{into} εἶμι ^{into} καὶ πειράσομαι ^{to do}
 εἰδὼς ^{into} δύνωμαι τῶνδ' ἐκταῖς ^{into} πόνων.
 σὺ δ' ἡσύχαζε ^{have you become} μὴδ' ἄγαν ^{too wise (to know)} λαβροστόμει.
 ἢ οὐκ οἶσθ', (ἀκριβῶς (ὡν περισσόφρων,) ὅτι
 γλώσση ^{unwillingly} ματαία ^{you see} ζημία προστρίβεται;

it means wages, as in *Ar. Vesp.* 581 ταύτης ἐπίχειρα, *Plat. Rep.* 608 ο τὰ μέγιστα ἐπίχειρα ἀρετῆς καὶ προκείμενα ἄθλα. *Cp. Soph. Ant.* 820 οὔτε ξιφίων ἐπίχειρα λαχοῦσα. On the sentiment the scholiast remarks, γυναικῶς δέ φησι. *Cp.* 329, *Pind. Ol.* i. 85 ἀκέρδεια λέλογχεν θαμινὰ κακαγόρους, *Eur. Bacch.* 385 ἀχαλίνων στομάτων ἀνόμου τ' ἀφροσύνας τὸ τέλος δυστυχία, *Erg.* 5 εἰ μὴ καθέξεις γλώσσαν, ἔσται σοι κακά.

320. ταπεινός: *sc. ei.* See on 42. — εἵκεις κακοῖς: *cp.* 179, *Soph. Ant.* 471 δηλοῖ τὸ γέννημ' ὡμὸν ἐξ ὡμοῦ πατρὸς τῆς παιδός· εἵκειν δ' οὐκ ἐπίσταται κακοῖς.

321. 84: can stand as fourth word when the three foregoing words form one idea, or belong very closely together (thus preposition, article, and noun, here and 381). For the thought *cp. Pers.* 531 μὴ καὶ τι πρὸς κακοῖσι προσθῆται κακόν, *Soph. Phil.* 1205 μὴν τί μοι νέα πάρεστε πρὸς κακοῖσι πέμποντες κακά, *O. T.* 667 εἰ κακοῖς κακὰ προσάψει τοῖς πάλαι τὰ πρόσφατα, *Philémon, Meineke Frag. Com.* IV. p. 34 κακὰ πρὸς τοῖς κακοῖσιν οὗτος ἕτερα συλλέγει.

323. πρὸς κέντρα κῶλον ἐκτενέεις:

paraphrase of the proverb πρὸς κέντρα λακτίζειν (κέντρον = stimulus, goad for driving oxen and horses). *Cp. Ag.* 1624 πρὸς κέντρα μὴ λάκτιζε, μὴ πταίσας μογῆς, *Pind. Pyth.* ii. 173 ποτὶ κέντρον δέ τοι λακτιζέμεν τελέθει ὀλισθηρὸς ὀλμος, *Eur. Bacch.* 795 θύοιμ' ἂν αὐτῷ μᾶλλον ἢ θυμούμενος πρὸς κέντρα λακτίζοιμι θνητὸς ὢν θεῷ, *Erg.* 607 πρὸς κέντρα μὴ λάκτιζε τοῖς κρατοῦσί σου.

324. *Cp.* 35, 150, 186.

325. πειράσομαι εἰδὼς δύνωμαι: *cp. Il.* xviii. 601 πειρήσεται, αἶκε θέρσιν, xiii. 806 ἐπειράτο, εἰ πῶς οἱ εἴξειαν, *Plat. Leg.* 638 ο πειρώμενος, ἂν ἀρα δύνωμαι δηλοῦν. *GMT.* 480.

327. λαβροστόμει: *cp. Soph. Ai.* 1147 τὸ σὸν λάβρον στόμα, *Il.* xxiii. 474 λαβρεύει.

328. ἢ οὐκ: synizesis of these particles is especially frequent. See *Krüger II.* § 13, 6, 2. — ἀκριβῶς: here = exceedingly. *Hesych.* ἀκριβῶς· ἄκρως. For the characteristic pleonasm, *cp.* 944, *Pers.* 794 τοὺς ὑπερπόλλους ἄγαν, *Il.* vii. 39 οἰόθεν οἶος, 97 αἰνόθεν αἰνώς. — περισσόφρων: see on 308.

329. προστρίβεται: a blunt metaphor. *Cp. Ag. Eq.* 5 πληγὰς ἀεὶ προστρίβεται τοῖς οἰκέταις.

ΠΡΟΜΗΘΕΥΣ.

330 ^{to suffer} ζῆλῶ σ' ὀθούνεκ' ^{to sympathize} ἐκτὸς αἰτίας κυρεῖς,
^{to sympathize} πάντων μετασχεῖν καὶ τετολμηκῶς ἐμοί.
 καὶ νῦν ἔασον ^{you canst} μηδέ σοι μελησάτω.
^{to suffer} πάντως γὰρ οὐ πείσεις ^{no pity} νιν· οὐ γὰρ εὐπίθης.
^{to suffer} παπτaine δ' αὐτὸς μή τι πημανθῆς ὁδῶ.

ΩΚΕΑΝΟΣ.

^{to counsel} 335 πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυς
^{to counsel} ἢ σαυτόν· ἔργῳ κοῦ λόγῳ τεκμαίρομαι.
^{to counsel} ὀρμώμενον δὲ ^{to counsel} μηδαμῶς ἀντισπάσης.
^{to flatter myself} 336 αὐχῶ γὰρ αὐχῶ τήνδε δωρεὰν ἐμοὶ
 δώσειν Δί', ὥστε τῶνδ' σ' ἐκλῦσαι πόνων.

ΠΡΟΜΗΘΕΥΣ.

340 τὰ μὲν σ' ^{thank} ἐπαινῶ κοῦδαμῇ λήξω ποτέ· ^{to praise} ἐπαινέω
 προθυμίας γὰρ οὐδὲν ἐλλείπεις. ἀτὰρ
 μηδὲν πόνει· μάτην γὰρ οὐδὲν ὠφελῶν ^{will benefit} (you) πονεῖν
 ἐμοὶ πονήσεις, εἴ τι καὶ πονεῖν θέλοις.

330 ff. ζῆλῶ σε: thou art to be envied, thou canst thank fortune. — καὶ τετολμηκῶς: having so much as offered. For καὶ cp. 197, for τετολμηκῶς 381. Prometheus means, "one might expect that the mere disposition to show me sympathy would bring Zeus's displeasure on you." πάντων gives no good sense; Weil writes πόνων μετασχεῖν (cp. 274), following the scholion ἐμοὶ συναλγῶν. The sense would be best satisfied by τούτων μετασχεῖν. — ἔασον: let it be, have done, as in Soph. O. C. 593 ὅταν μάθης μου, νουθέτει, τὰ νῦν δ' ἔα. Cp. the phrase ἔα τοῦτο.

333 f. πάντως . . . οὐ: see 1053, Eur. Hipp. 1062 πάντως οὐ πίθοιμ' ἄν. — εὐπίθης: cp. 34. — ὁδῶ: errand. See 325. For the dative cp. λόγῳ 196. — The alliteration of π enhances the force of these two verses.

336. On asyndeton in clauses that state the reason, see Krüger II. § 59, 1, 7. — ἔργῳ κοῦ λόγῳ: cp. 1080.

337. ὀρμώμενον: sc. με. Cp. 176.

338. See on 266. — αὐχῶ: I flatter myself. See on 688, and cp. Eur. Med. 582 γλώσση γὰρ αὐχῶν τάδ' ἐκ' εὐπεριστελεῖν.

339. Cp. 326.

340 f. τὰ μὲν: the sentence takes a slight turn, and instead of τὰ δέ (on the other hand), ἀτὰρ follows.

342. μάτην οὐδὲν ὠφελῶν: cp. Cho. 881 καθεύδουσιν μάτην ἄκραντα βάζω. — ὠφελεῖν often takes the dative, not only in dramatic poetry (Krüger II. § 46, 8, 2), but even in prose; so Hdt. ix. 103 προσωφελείειν ἐθέλοντες τοῖς Ἕλλησι.

343. καὶ . . . θέλοις: there is a shade of contemptuous doubt in these words.

ἀλλ' ἡσύχαζε σαυτὸν (ἐκποδὼν ἔχων·
 345 ἐγὼ γὰρ οὐκ, εἰ δυστυχῶ, τοῦδ' εἵνεκα
 θέλοιμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.
 οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι
 τείρουσ' Ἀτλαντος, ὃς πρὸς ἐσπέρους-τόπους
 ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς

350 ὦμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.

344. σαυτὸν ἐκποδὼν ἔχων: and keep out of the matter. Cp. Xen. Cyr. vi. 1. 37 οἱ δὲ φίλοι προσιόντες συμβουλεύουσιν ἐκποδὼν ἔχειν ἑμαυτόν.

345. εἵνεκα: epic form of ἔνεκα, used by the tragedians for the sake of the metre, like ξείνος for ξένος, κεινός for κενός, κείνος for ἐκεῖνος, εἰλίσσειν (138, 1086) for ἐλίσσειν, μούνος (804, see on 643) for μόνος.

346. πλείστοισι πημονὰς τυχεῖν: cp. Pers. 706 ἀνθρώπεια δ' ἂν τοι πῆματ' ἂν τύχοι βροτοῖς.—The scholiast says, Προμηθεῖως· οὐ γὰρ κατὰ τὸν ἀνθρώπινον λογισμὸν πολλοὺς αὐτῷ συνατυχεῖν βούλεται ὁ Προμηθεύς. (The commoner feeling is expressed by the proverb solamen miseri socios habuisse malorum.) The poet uses this thought to introduce a matter quite foreign to the play. From the mention of Atlas he passes to the description of Typhon, and this enables him to bring in the eruption of Aetna (367-369).

347. οὐ δῆτ', ἐπεὶ: cp. Soph. O. C. 431 εἴποις ἂν ὡς θέλοντι τοῦτ' ἐμοὶ τότε πόλις τὸ δῶρον εἰκότως κατήνεσεν. οὐ δῆτ', ἐπεὶ τοι τὴν μὲν αὐτίχ' ἡμέραν . . . οὐδεὶς ἔρωτος τοῦδ' ἐφαίνεται ὠφελῶν, Eur. Heracl. 505 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόρους, παρόν σφε σῶσαι, φευξόμεσθα μὴ θανεῖν; οὐ δῆτ', ἐπεὶ τοι καὶ γέλωτος ἄξια κτέ., also Alc. 555.—The thought, which forms the transition to the following description, is

this: "I will not involve others in my misfortunes; the afflictions of my brother Atlas and of Typhon distress me sorely as it is."—For the following, cp. Hesiod Theog. 517 Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης, πείρασιν ἐν γαίῃς, πρόπαρ Ἑσπερίδων λιγυφώνων ἐστώας, κεφαλῇ τε καὶ ἀκαμάτοις χέρεσσιν· ταύτην γὰρ οἱ μοῖραν ἐδάσσατο μητίετα Ζεὺς.

348. πρὸς ἐσπέρους τόπους: that is, far toward the west. πρὸς with accusative, because the speaker thinks of the direction which one must take to reach the place. Cp. Erg. 327 Αἴγινα δ' αὕτη πρὸς νότου κεῖται πνοάς, Od. xiii. 240 ἡμὲν ὅσοι ναίουσιν πρὸς ἡῶ τ' ἡελίον τε ἢ δ' ὅσοι μετόπισθε ποτὶ ζόφον ἡρόεντα.

349. Pindar Pyth. i. 35 calls Aetna a κίων οὐρανία, and just so Hdt. iv. 184 says of Mount Atlas, ἔστι δὲ στεῖνον καὶ κυκλοτερὲς πάντη, ὑψηλὸν δὲ οὕτω δὴ τι λέγεται ὡς τὰς κορυφὰς αὐτοῦ οὐκ οἶδ' εἶναι ἰδέσθαι . . . τοῦτον κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι. A mountain rising into the clouds seemed to the imagination a pillar supporting the vault of the sky. See Verg. Aen. iv. 247. This 'bearer' (ἄτλας) in the legend became a Titan, who as punishment for his sins had to carry the burden of the sky upon his shoulders (see the passage of Hesiod quoted just above). Conversely, colossal crea-

τὸν γηγενῇ τε Κιλικίων οἰκήτορα
 ἄντρων ἰδὼν ῥκτειρα, δάιον τέρας
 ἑκατογκάρανον πρὸς βίαν χειρούμενον,
 Τυφῶνα θούρον, πᾶσι δ' ἀντέστη θεοῖς,

tures are compared to mountain-peaks; thus in *Od.* x. 113 the queen of the Laestrygonas is described, τὴν δὲ γυναῖκα εὖρον ὄσσην τ' ὕρεος κορυφῇν, and in *Od.* ix. 191 Polyphemus resembles ῥίψ ὕληντι ὕψηλῶν ὀρέων. — In Homer, however, we read, *Od.* i. 53, ἔχει (sc. Ἄτλας) δὲ τέκνονας αὐτὸς μακράς, αἱ γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν. Here the original conception of supporting pillars still remains, and the pillars are not entirely replaced by a personal Atlas. The 'columns which keep earth and sky apart' still exist as such, and Atlas is only the person who 'holds' them. Aeschylus has followed Homer. In view of the familiar Homeric passage he says briefly κίον' οὐρανοῦ τε καὶ χθονός, leaving the office of the pillar, γαῖαν τε καὶ οὐρανὸν ἀμφὶς ἔχειν, to be understood; this office, indeed, is partly fulfilled by Atlas's own person standing on the earth.

351. τὸν γηγενῇ: cp. Hesiod *Theog.* 820 αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασε Ζεὺς, ὀπλότατον τέκε παῖδα Τυφώα Γαῖα πελάρη, . . . ἐκ δὲ οἱ ὤμων ἦν ἑκατὸν κεφαλὰι ὕφιος, δεινοῖο δράκοντος. Typhoeus is a personification of the subterranean vapors and gases which cause earthquakes and volcanic outbreaks. In the following description of Typhon (or Typhos) it is the poet rather than Prometheus who is speaking. The description itself is very like that of Pindar, *Pyth.* i. 30 ὅς τ' ἐν αἰνᾷ Ταρτάρῳ κεῖται, θεῶν πολέμιος Τυφῶς ἑκατοντακάρανος· τὸν ποτε Κιλικίον θρέψεν πολυνύμμον ἄντρον· νῦν γε

μὰν ταί θ' ὑπὲρ Κύμας ἀλιερκέες ὄχθαι Σικελία τ' αὐτοῦ πιέζει στέρνα λαχνάεντα· κίων δ' οὐρανία συνέχει, νιφόεσσ' Αἴτνα. — Κιλικίων οἰκήτορα ἄντρων: the scholiast remarks, οἰκήσαντα μὲν ἐν Κιλικίᾳ, κολασθέντα δὲ ἐν Σικελίᾳ (so in Pindar). In Homer *Il.* ii. 781 γαῖα δ' ὀπεστενδάχιζε Διὶ ὥς τερπικεραύνῳ χωσμένῳ ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἱμάσση εἰν Ἀρίμοις, ὅθι φασὶ Τυφώος ἔμμεναι εὐνὰς, the story has another form. For the Homeric Τυφώος εὐνὰς Pindar, probably following Sicilian accounts, employs the very different phrase, τὸν ποτε Κιλικίον θρέψεν πολυνύμμον ἄντρον. In this way the name Typhon, which originally pertained to the volcano in Asia Minor, is brought into connexion with the Sicilian volcano Aetna. Aeschylus has used this form of the story.

352. ἰδὼν ῥκτειρα: this reminds one of *Od.* xi. 582 καὶ μὲν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα. — δάιον: applied to Typhon, this characterizes the destructive nature of the volcanic element. Cp. *Sept.* 222 πυρὶ δαίφ.

353. ἑκατογκάρανον: Typhon has this epithet in the above-cited passage of Pindar; cp. also *Ol.* iv. 11 ἑκατογκεφάλᾳ Τυφῶνος ὀμβρίμου. The 'hundred heads' meant originally darting tongues of flame; this is more clearly brought out in Hesiod *Theog.* 825 ἑκατὸν κεφαλὰι ὕφιος δεινοῖο δράκοντος, γλώσσησι δνοφερῇσι λελιχμότες.

354. πᾶσι δέ: δέ in transition to narrative, as in *Sept.* 568 ἔκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον ἀλκὴν τ' ἄρι-

- 355 σμερδναῖσι γαμφηλαῖσι συρίζων φόβον·
 ἐξ ὀμμάτων δ' ἤστραπτε γοργωπὸν σέλας,
 ὥς τὴν Διὸς τυραννίδ' ἐκπέρτων βία·
 ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,
 καταιβάτης κεραυνὸς ἐκπνέων φλόγα,
 360 ὃς αὐτὸν ἐξεπληξε τῶν ὑψηγόρων
 κομπασμάτων. φρένας γὰρ εἰς αὐτὰς τυπεῖς
 ἐφεισάλλωθη κάξεβροντήθη σθένος.
 καὶ νῦν ἀχρεῖον καὶ παράορον δέμας

στον, μάντιν Ἀμφιάρεω βίαν· Ὁμολοῦσιν δὲ πρὸς πύλαις τεταγμένος κακοῖσι βάζει κτέ. Cp. 366.

355. συρίζων φόβον: metonymy. Cp. *Sept.* 385 ὑπ' ἀσπίδος δὲ τῷ χαλκήλατοι κλάζουσι κώδωνες φόβον.

356. ἤστραπτε: ἀστράπτω is transitive, as here, in later poets. — γοργωπὸν σέλας: cp. φλογωπὸν πῦρ 253, πυρωπὸν κεραυνόν 667. These compound adjectives in -ωπός are especially frequent in Euripides.

357 f. We are again reminded that Prometheus is the speaker. As formerly he looked with contempt on the rude and hopeless efforts of the Titans (πρὸς βίαν τε δεσπόσειν 208), so here he speaks with compassionate irony of Typhon's impotent rage. In this tone the following words ἀλλ' ἦλθεν κτέ. are said. Cp. furthermore Hesiod *Theog.* 837:

καὶ κεν ὄγε (Typhon) θνητοῖσι καὶ ἀθανάτοισιν ἀναξεν,
 εἰ μὴ ἄρ' ὀξὺ νόησε πατὴρ ἀνδρῶν τε θεῶν τε.

— ἦλθεν: cp. 667, also *Sept.* 444 αὐτῷ . . . τὸν πυρφόρον ἤξειν κεραυνόν. — ἄγρυπνον: the epithet is transferred from the person to the thing. See on 115, and cp. Cleanthes *Hymn to Zeus* 10 πυρόεντα αἰὲ ζῶντα κεραυνόν. The

sense is, "Zeus was not taken un-awares" (ὀξὺ νόησε, Hesiod).

359. καταιβάτης: cp. *Ag. Pax* 42 Διὸς καταιβάτου (Zeus descending in thunder and lightning), *Hor. Carm.* iii. 4, 42 scimus, ut impios Titanas immanemque turmam fulmine sustulerit caduco. — ἐκπνέων φλόγα: cp. 917, *Pind. Frg.* 112 πῦρ πνέοντος κεραυνοῦ, *Eur. Suppl.* 640 κεραυνῷ πυρπόλῳ, *Soph. Ant.* 1146 πῦρ πνέοντων χοράγ' ἄστρων.

360. ἐξεπληξε: see on 133.

361. φρένας: praecordia. Cp. 881, *Eum.* 159 ὑπὸ φρένας, ὑπὸ λοβόν, *Od.* ix. 301 οὐτάμεναι πρὸς στήθος, 881 φρένες ἦπαρ ἔχουσιν, *Schol. on Il.* xi. 579 φρένας δ' ποιητῆς καὶ πάντες οἱ παλαιοὶ ἐκάλουν τὸ διάφραγμα, *Arist. H. A.* ii. 15 τὸ διάζωμα δ' καλοῦνται φρένες. The bolt strikes Typhon in the midriff, the seat of his μέγα φρονεῖν.

362. ἐξεβροντήθη σθένος: passive of ἐξεβρόντησε σθένος αὐτῷ. *G.* 197, 1, N. 2; *Krüger I.* § 52, 4, 2.

363. παράορον: from *Il.* vii. 156 πολλὰς γὰρ τις ἔκειτο παρήορος ἐνθα καὶ ἐνθα, the poet has taken the general meaning of παρήορος ἐνθα καὶ ἐνθα (stretched out at length, in this direction and that), without intending that παρα- shall have a definite application.

- κείται στενωποῦ πλησίον θαλασσίῳ
 365 ἱπούμενος ῥίζαισιν Αἰτναίαις ὑπο,
 κορυφαῖς δ' ἐν ἄκραις ἤμενος μύδροκτυπεῖ
 Ἥφαιστος, ἐνθεν ἐκραγήσονται ποτε
 ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις
 τῆς καλλικάρπου Σικελίας λευροὺς γύας·
 370 τοιόνδε Τυφῶς ἐξαναζέσει χόλον
 θερμοῖς ἀπλάτου βέλεσι πυρπνόου ζάλης,
 καίπερ κεραυνῶ Ζηνὸς ἠνθρακωμένος.

σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου
 ἀντ. πλεον. χρησεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·
 αὐτὸν γὰρ κινῶ ἵκω

364. στενωποῦ: defined more exactly by the next verse. Cp. 729.

365. ἱπούμενος: cp. Pind. *Ol.* iv. 10 Αἴτναν ἔχεις Ἴπον ἀνεμόεσαν ἑκατογκεφάλῳ Τυφῶνος, *Frg.* 93 κείνῳ μὲν Αἴτνα δεισμὸς ὑπερφιάλος ἀμφικεῖται.

366. κορυφαῖς δέ: a sentence subordinate in thought is expressed as co-ordinate for greater vividness. κορυφαῖς stands in contrast to ῥίζαισιν. — μύδροκτυπεῖ: cp. Thuc. iii. 88 νομίζουσι δὲ οἱ ἐκεῖνῃ ἄνθρωποι ἐν τῇ Ἱερᾷ (one of the Liparaean islands) ὡς δ' Ἥφαιστος χαλκεύει, ὅτι τὴν νύκτα φαίνεται πῦρ ἀναδιδούσα πολὺ καὶ τὴν ἡμέραν καπνόν. — Verses 366–372 are irrelevant to the play, but the poet wished to bring in this *vaticinium post eventum*, and the whole description of Atlas and Typhon is meant to lead up to it.

367. ἐκραγήσονται ποτε: the spectators would think at once of the eruption of *Ol.* 75, 2 (479–478 B.C.) which the Parian Marble, line 68, mentions in the words καὶ τὸ πῦρ ἐρρήνῃ κᾶον ἐν Σικελίᾳ περὶ τὴν Αἴτνην (as restored by Boeckh, *Corp. Inscr. Gr.*

II. p. 302). Another eruption, which took place *Ol.* 88, 2 (425 B.C.), is spoken of by Thuc. iii. 116 γῆν τινα ἔφθειρε (sc. ὁ ῥύαξ τοῦ πυρός) τῶν Καταναίων, οἱ ἐπὶ τῇ Αἴτνῃ τῷ ὕρει οἰκοῦσιν, ὅπερ μέγιστόν ἐστιν ὕρος ἐν τῇ Σικελίᾳ.

368. δάπτοντες ἀγρίαις γνάθοις: like a beast of prey. Cp. *Cho.* 325 πυρὸς μαλερὰ γνάθος, Phrynichus *Frg.* 5, (p. 721 Nauck) πεδία δὲ πάντα καὶ παράκτιον πλάκα ὠκεία μάρμοις φλῆξ ἐδαίνυτο γνάθοις, Eur. *Med.* 1187 παμφάγου πυρός, Hdt. iii. 16 Αἰγυπτίοισι νενόμισται τὸ πῦρ θηρίον εἶναι ἔμψυχον, πάντα δὲ αὐτὸ κατεσθίειν τάπερ ἂν λάβῃ.

369. Cp. Eur. *H. F.* 464 τῆς καλλικάρπου Πελασγίας.

370. ἐξαναζέσει: see on 133.

371. ἀπλάτου: cp. Pind. *Pyth.* i. 39 τὰς (sc. Αἴτνας) ἐρεύγονται μὲν ἀπλάτου πυρὸς ἀγνόταται ἐκ μυχῶν παγαί, *Frg.* 93 ἀλλ' οἷος ἄπλατον κερδαῖζες θεῶν Τυφῶν' ἑκατοντακάρανον ἀνάγκῃ, Ζεῦ πάτερ, εἰν Ἀρίμοις ποτέ, Eur. 53 οὐ πλατοῖσι φυσιάσιν. — βέλεσι: said of the streams of lava, which shoot forth like missiles.

373 f. Return to the subject, sug-

375 ἐγὼ δὲ τὴν παρούσαν ^{near to the last} ἀντλήσω τύχην,
^{μικρὴν} ἐς τ' ἂν Διὸς φρόνημα ^{relaxer} λωφήσῃ χόλου.

ΩΚΕΑΝΟΣ.

οὐκοῦν, Προμηθεῦ, τοῦτο γιγνώσκεις, ὅτι
 ὀργῆς ^{swelling} σφριγώσης εἰσὶν ἱατροὶ λόγοι;

ΠΡΟΜΗΘΕΥΣ.

380 εἴαν τις ἐν καιρῷ γε μαλθάσῃ κέαρ
 καὶ μὴ σφυδῶντα ^{swelling} θυμὸν ^{swelling} ἰσχυαίνει βία.

ΩΚΕΑΝΟΣ.

(ἐν τῷ ^{to swerve} προθυμείσθαι δὲ καὶ ²τολμᾶν τίνα)
 ὁρᾷς ἐνούσαν ^{possible danger} ζημίαν; δίδασκέ με.

gested by mention of the κεραυνὸς Ζηνός. — σὺ δέ: Prometheus recurs to the thought of 344. The sense is the same as if the words were σὺ δέ, οὐ γὰρ ἄπειρος εἰ οὐδ' ἐμοῦ διδασκάλου χρήσεις, σεαυτὸν σφῆζ', ὅπως ἐπίστασαι. Cp. 72 and Eur. *Iph. T.* 64 f. The expression οὐδ' ἐμοῦ διδασκάλου χρήσεις recalls Oceanus's words 322 ἐμοὶ γε χρώμενος διδασκάλῳ.

376. ἐς τε (= ἔστε): used by Aeschylus five times in this play (457, 656, 697, 792) and once in *Eum.* (449). — λωφήσῃ: see on 27.

377–380. Cic. *Tusc.* iii. 31 ut Prometheus ille Aeschyli, cui cum dictum esset

‘Atqui, Promethen, te hoc tenere existumo, mederi posse rationem iracundiae.’

respondit

‘Siquidem qui tempestivam medicinam admovens non ad gravescens vulnus illidat manus.’

378. Cp. Menander fab. inc. 23

(Mein. IV. p. 240) λύπης ἱατρός ἐστιν ἀνθρώποις λόγος· ψυχῆς γὰρ οὗτος μόνος ἔχει θελκτήρια· λέγουσι δ' αὐτὸν οἱ πάλαι σοφώτατοι ἀστεῖον εἶναι φάρμακον.

379 f. εἴαν τις ἐν καιρῷ γε μαλθάσῃ . . . σφυδῶντα . . . ἰσχυαίνει βία: the foregoing word σφριγώσης, together with ἱατροί, has suggested the idea of an ulcer or tumor, and this metaphor is continued. The sense is, “wrath can be allayed when it has spent its force, and time has mitigated its hardness and crudity, but not while it is still turgid and malignant.” μαλθάσσειν implies a gentle pressure, softening the ripened ulcer. σφυδῶν describes the fresh swelling, hard, full to bursting, and painful to touch (cp. Hesych. σφυδῶν· ἰσχυρός, εὐρωστος, σκληρός). ἰσχυαίνειν is to ‘reduce’ the ulcer by pressure. Cp. Ar. *Ran.* 940 οἰδοῦσαν (τὴν τέχνην) . . . ἰσχυάνα. The scholiast quotes a maxim of the physician Hippocrates, πέποινα φαρμακεύειν, μὴ ὤμά. Figurative and literal expressions are mixed in these verses.

381. δέ: for the position of this word, see on 321.

(^{excess} μόχθον ^{excess} περισσὸν ^{idle} κουφόνουν τ' ^{silliness} εὐηθίαν.)

ΩΚΕΑΝΟΣ.

385 εἶ μὲ τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ
κέρδιστον εὖ φρονούντα, μὴ φρονεῖν δοκεῖν.

ΠΡΟΜΗΘΕΥΣ.

ἐμὸν δοκήσει τὰμπλακῆμ' εἶναι τόδε.

ΩΚΕΑΝΟΣ.

σαφῶς μ' ἐς οἶκον σὸς λόγος ^{signal} στέλλει πάλιν.

ΠΡΟΜΗΘΕΥΣ.

μὴ γάρ σε ^{rightly} θρήνος οὐμὸς εἰς ἔχθραν βάλη.

ΩΚΕΑΝΟΣ.

(ἢ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας ;)

ΠΡΟΜΗΘΕΥΣ.

390 τούτου φυλάσσου μή ποτ' ἀχθεσθῇ κέαρ.

383. Prometheus grows impatient, and answers curtly, here and 386. At that point Oceanus loses temper, and the dialogue passes into a *stichomythy*. — εὐηθία: εὐηθία is a parallel form to εὐήθεια, as ὠφέλια to ὠφέλεια. For the meaning of the word, cp. Thuc. iii. 83 οὕτω πᾶσα ἰδέα κατέστη κακοτροπίας διὰ τὰς στάσεις τῇ Ἑλληνικῇ, καὶ τὸ εὐηθες, οὐ τὸ γενναῖον πλεῖστον μετέχει, καταγελασθὲν ἠφανίσθη, Plat. Rep. iii. 400 ο εὐηθεία, οὐχ ἦν ἀνοίαν οὐσαν ὑποκοριζόμενοι καλοῦμεν ὡς εὐήθειαν, ἀλλὰ τὴν ὡς ἀληθῶς εὖ τε καὶ καλῶς τὸ ἦθος κατεσκευασμένην διανοίαν, and the play on words in Dem. xviii. 11 κακοήθης δ' ὢν, Αἰσχίνη, τοῦτο παντελῶς εὐηθες φήθης κτέ.

384. τῇδε τῇ νόσῳ νοσεῖν: cp. Soph. Trach. 644 νοσοῦντι κείνῳ πολλὰ

τῇδε τῇ νόσῳ, El. 650 (ᾧσαν ἀβλαβεῖ βίῳ).

386. ἐμὸν δοκήσει: "it will be seen that this crime — of being right when one seems to be wrong — is mine, not thine." — ἀμπλακῆμα: ironical, like νόσῳ above.

387. σὸς λόγος: not the last speech only, but the tenor of the whole colloquy.

388. γάρ: yes, for, implying assent to what precedes. — θρήνος: ὁ οἶκτος, Schol. — οὐμός: possessive pronoun standing for the objective genitive (ἐμοῦ). Cp. Pers. 600 τὴν ἐμὴν αἰδῶ μεθείς. G. 147, n. 1; H. 694.

389. νέον: see on 35. — ἔδρας: on this use of the cognate accusative see Krüger II. § 46, 6, 2.

^{τατε}
ΩΚΕΑΝΟΣ.

ἡ σή, Προμηθεῦ, ξυμφορὰ διδάσκαλος.

ΠΡΟΜΗΘΕΥΣ.

στέλλου, κομίζου, σῶζε τὸν παρόντα νοῦν.
^{get out}

ΩΚΕΑΝΟΣ.

395 ὀρμωμένῳ μοι τόνδ' ἐθάύξας λόγον.
λευρὸν γὰρ ^{λευκὴ} οἶμον αἰθέρος ψαίρει πτερρῶς
τετρασκελῆς οἰωνός· ἄσμενος δέ τ' ἂν
σταθμοῖς ἐν οἰκείοισι κάμψειεν γόνυ.

my winged bird
is ready to
strike one at
w w n.

ΧΟΡΟΣ.

στροφή α'.

400 στένω σε τᾶς οὐλομένας τύχας, Προμηθεῦ,
δακρυσίστακτα δ' ἀπ' ὅσων ῥαδινὸν λει-
βομένα ῥέος παρειᾶν

391 f. Oceanus betrays by this answer the hopeless difference of sentiment between him and Prometheus; hence the emphatic rejoinder στέλλου, κομίζε, σῶζε. For the asyndeton see on 58, and cp. 937 below, and Soph. *El.* 632 ἐῷ, κελεύω, θῦε.

393. ὀρμωμένῳ . . . λόγον: equivalent in sense to ὀρμωμένῳ μοι ἐθάύξας ὀρμαῖσθαι, that is to say, "I needed not your bidding." Cp. 277. Oceanus speaks with ill-concealed vexation. These and the following words further hint at the mode of his departure.

394. ψαίρει: cp. Verg. *Aen.* v. 216 *mox aëre lapsa* (sc. *columba*) *queto radit iter liquidum*, xi. 756 *aethera verberat alis* (sc. *aquila*). Here said of the movements of the animal's wings as he prepares for his flight. With this the stage machinery is set in motion.

397-435. First Stasimon. The ionic rhythms accord with the sorrowful burden of the song, which calls to mind the words of Fr. v. Schlegel,

'Es geht ein allgemeines Weinen,
so weit die stillen Sterne scheinen,
durch alle Adern der Natur.'

397. οὐλομένας: the epic form οὐλόμενος occurs here and there in lyric passages of tragedy. οὐλόμενος = perditus, *accursed, baleful, unblest*; it corresponds, as participle, to the execration ὄλοιο, just as ὀνήμενος (*blessed*) corresponds to the benediction ὄναιο. On the genitive of relation see Krüger I. § 47, 21.

398 ff. δακρυσίστακτα: adverbial. Cp. Eur. *Or.* 410 εὐπαίδευτα δ' ἀποτρέπει λέγειν, *Phoen.* 310 μόλις φανείας ἀελπτα καδόκητα, 1739 ἀπαρθέεντ' ἄλω-

νοτίοις ἔτεγξα παγαῖς.

ἀμέγαρτα γὰρ τάδε Ζεὺς

ἰδίοις νόμοις κρατύνων.

ὑπερήφανον θεοῖς τοῖς

405 πάρος ἐνδείκνυσιν αἰχμάν.

ἀντιστροφή α'.

πρόπασα δ' ἤδη στονόεν λέλακε χώρα

408 μεγαλοσχήμονά τ' ἀρχαιοπρεπῇ (θ' ἐ-
σπέριοι) στένουσιν ἅπαν σὰν

410 συνομαιμόνων τε τιμάν,

ὅποσοι τ' ἔποικον ἄγνᾶς

Ἀσίας ἔδος νέμονται,

413 — μεγαλοστόνοισι σοῖς πῆ-

μασι συγκάμνουσι θνατοί.

μένη, Soph. Ant. 527 φιλάδελφα κάτω δάκρυ λειβομένη, El. 962 ἑλεκτρα γηράσκουσαν ἀνυμέναία τε. — ῥαδινόν: λεπτόν, ἰσχυρόν, εὐκίνητον, ἀπαλόν, εὐδιάσειστον, Hesych. The phrase ῥαδινὸν ῥέος (alliterative) is an imitation of the Homeric τέρεν δάκρυ, Il. iii. 142, xix. 323.

401. νοτίοις ἔτεγξα παγαῖς: cp. Soph. Ant. 1123 ὑγρῶν Ἰσμηνοῦ βέλθρων, Eur. Ion 105 ὑγραῖς βανίσιν νοτερὸν, H. F. 98 δακρυρρόους πηγὰς.

402 ff. ἀμέγαρτα τάδε: depends on κρατύνων. With ἀμέγαρτα cp. ἄζηλον 143. — ἰδίοις νόμοις: cp. 186. — θεοῖς τοῖς πάρος: cp. 151. — αἰχμή: 'spear-point,' figurative for rule of might. Cp. Cho. 630 γυναῖκεϊαν ἄτολμον αἰχμάν.

406. στονόεν λέλακε: transitive, sends forth a mournful cry. Cp. Ag. 711 πολύθρηνον μέγα που στένει, Pers. 944 ἦσω τοι καὶ πάνδυρτον.

407 f. μεγαλοσχήμονα: cp. εὐμορφον κράτος, Cho. 490. — ἀρχαιοπρεπῇ:

in contrast to the recent dominion of Zeus. — ἐσπέριοι: the supplement is suggested by Od. viii. 29 ἢ ἐπὶ πρὸς ἡσίων ἢ ἐσπερίων ἀνθρώπων. "West and East" carries out the idea of πρόπασα χώρα.

409. συναιμόνων: Atlas and Typhon. Both are undergoing punishment in the western world.

411 f. ἔποικον Ἀσίας ἔδος νέμονται: = Ἀσίαν ἐποικοῦσι. ἔποικος is here used in a general sense, conveying simply the idea of dwelling; so ἔποικον ἔδος = seat of residence. The scholiast, wrongly taking the word as colonist, imagines an anachronism (οὕτω γὰρ ἦν ἐποικισθεῖσα τοῖς Ἑλλησιν ἢ Ἀσία). With Ἀσίας ἔδος cp. Ἰθάκης ἔδος Od. xiii. 344, Θήβης ἔδος Il. iv. 406.

414. συγκάμνουσι: not = σὺν ἡμῖν κάμνουσι (Schol.), but like συνασχαλᾶν above (161, 243), συμπονεῖν (274). Cp. Eur. Alc. 614 ἦκω κακοῖσι σοῖσι συγκάμνων, τέκνον.

^{Ἰνσουλὴ}
 415 Κολχίδος τε γᾶς ἔνοικοι
 παρθένοι μάχας ἄτρεστοι
 καὶ Σκύθης ὄμιλος, οἳ γᾶς
 ἔσχατον τόπον ἀμφὶ Μαι-
 ῶτιν ἔχουσι λίμναν,

στροφή β'.

ἀντιστροφή β'.

420 Ἀρίας τ' ἄρειον ἄνθος
 ὑψίκρημνον οἷ πόλισμα
 Καυκάσου πέλας νέμουσιν,
 δάιος στρατός, ὄξυπρώ-
 ροισι βρέμων ἐν αἰχμαῖς.

416. παρθένοι: see on 723. — μάχας ἄτρεστοι: cp. Soph. *O. T.* 885 Δίκας ἀφόβητος, *Sepi.* 875 κακῶν ἀτρώμονες, *Pers.* 51 λόγχης ἀκμονες. Krüger II. § 47, 26, 9.

417 f. Σκύθης: see on 2. — οἳ: σχῆμα πρὸς τὸ σημαινόμενον. Cp. 421, 805, 808. — γᾶς ἔσχατον τόπον: cp. 666; Soph. *Trach.* 1100 ἐπ' ἐσχάτοις τόποις.

420. Ἀρίας: see App. In *Cho.* 423 Ἀριον is explained by the Schol. as Περσικόν. Cp. Hesych. Ἀρείας πώλους· Περσικάς· Ἀρειοὶ γὰρ ἔθνος Περσικόν. In Ἀρίας ἄρειον there is an etymologizing play on words, as in *Frg.* 305 τοῦτον δ' ἐπόπτην ἔποπα τῶν αὐτοῦ κακῶν. Cp. *Eum.* 155 ὄνειδος ἐξ ὀνειράτων, *Pers.* 995 ἄρειόν τ' Ἀγχάρην, *Il.* vi. 201 ἦτοι δ' καὶ πεδίον τὸ Ἀλῆιον οἶος ἀλάτο. See also notes on 86 and 692. — ἄνθος: cp. *Ag.* 197 ἄνθος Ἀργείων, *Pers.* 59 ἄνθος Περσίδος αἶας οἴχεται ἀνδρῶν, *ibid.* 252, 925, *Suppl.* 663 ἦβας δ' ἄνθος.

421. ὑψίκρημνον πόλισμα: probably the lofty Ecbatana (Ἀγβάτανα

Pers. 961), the capital of the Medes, is meant.

422. Καυκάσου πέλας: a geographical definition like ἀμφὶ Μαιῶτιν λίμναν just above. — νέμουσιν: cp. *Eum.* 1019 Παλλάδος πόλιν νέμοντες.

423. ὄξυπρώροις: cp. βούπρωρος, ἀνδρόπρωρος. — βρέμων ἐν αἰχμαῖς: cp. *Eur. Phoen.* 113 πολλοῖς μὲν ἵπποις, μυρίοις δ' ὄπλοις βρέμων. With ἐν αἰχμαῖς cp. *Eur. El.* 321 καὶ σκῆπτρ' ἐν οἷς Ἑλλῆσιν ἐστρατηλάτει, *Xen. Mem.* iii. 9. 2 ἐν πέλταις καὶ ἀκοντίοις διαγωνίζεσθαι.

425. The foregoing thought, "I bewail thy sufferings in common with all humanity," is followed in the third strophe by the sole example of similar sufferings. This is then described at length, after the manner of the Homeric similes. The comparison of past instances is common in tragedy; see *Cho.* 603 ff., *Soph. Ant.* 944 ff., *El.* 837 ff., *Phil.* 676 ff., *Eur. Med.* 1282 μίαν δὲ κλύω μίαν τῶν πάρος γυναῖκ' ἐν φίλοις χέρα βαλεῖν τέκνοις κτέ., *Hipp.* 545 ff., *H. F.* 1017 ff.

στροφή γ'.

- 425 μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις
 δαμέντ' [ἀκαμαντοδέτοις]
 Τιτᾶνα [λύμαις] εἰσιδόμεν θεὸν
 *Ἀτλανθ' ὃς αἰὲν ὑπείροχον σθένος κραταῖον
 430 (γαίας) οὐράνιον τε πόλον νῶτοις ὑποστενάζει.

ἀντιστροφή γ'.

- βοᾷ δὲ πόντιος κλύδων συμπίτνων, στένει βυθός,
 κελαινὸς *Αἶδος ὑποβρέμει μυχὸς γᾶς,
 435 παγαί θ' ἀγνωρύτων ποταμῶν στένουσιν ἄλγος οἰκτρόν.

425-430. Responsion with the antistrophe has been disturbed by interpolation. See App.

426. ἐν πόνοις δαμέντα: ἐν is not simply the equivalent of the instrumental dative, as often (for instance *Pers.* 251 ἐν μιᾷ πληγῇ κατέφθαρται πολὺς ὄλβος), but expresses the duration of the pain, as if it were πόνοις ἐνεξευγμένον. See on 168. — ἀκαμαντοδέτοις λύμαις: interpolated from 148 (one manuscript has ἀδαμαντοδέτοις). — θεόν: like his brother Prometheus.

429 ff. For the thought cp. 348 ff. In both passages Atlas is described as 'upholding sky and earth,' but the language is here even vaguer than in the former place. The expression σθένος γαίας affords a hint of the conception intended. While the heavens press down from above, the earth bears up against the pressure of Atlas's feet, and the strength with which she resists this pressure is in the poet's mind. — πόλον: cp. the scholiast on *Ar. Av.* 179 πόλον γὰρ οἱ παλαιοὶ οὐχ ὡς οἱ νεώτεροι σημειῶν τι (a point) καὶ πέρασ ἄξονος, ἀλλὰ τὸ περιέχον ἅπαν. Εὐριπίδης Πειρίθω (Frg. 597) 'τὸν Ἀτ-

λάντειον τηροῦσι πόλον.' — νῶτοις ὑποστενάζει: = νῶτοις βαστάζων στενάζει. But see App.

431 ff. Further description of Atlas's situation. 'Fluctus marinos quasi misericordia Atlantis tangi fingit, quia Atlas haud procul a mari in Mauretania stare ferebatur' (Schütz). — συμπίτνων: sc. Ἀτλαντι στενάζοντι. The wave which breaks at Atlas's feet groans in sympathy with him, and the lament is passed on to the depth of the sea and finally to the dark recesses of the lower world. So too the rivers groan, whose sources are near Atlas. With βοᾷ δὲ πόντιος κλύδων συμπίτνων, cp. *Il.* xiv. 304 οὔτε θαλάσσης κῦμα τόσον βοᾷ ποτὶ χέρσον, κτέ.

433. *Αἶδος μυχὸς γᾶς: two genitives, one of which (γᾶς) is more closely connected with the governing substantive than the other. Cp. *Soph. O. C.* 669 τᾶσδε χώρας ἴκου τὰ κράτιστα γᾶς ἔπανλα, *Eur. Suppl.* 53 τάφων χώματα γαίας, *Cycl.* 293 ἡ τε Σουνίου δίας Ἀθάνας σῶς ὑπάργυρος πέτρα. Ἀἶδος is here used in a broad sense, of the gloomy nether world. For the asyndeton στένει, ὑποβρέμει, and for the whole description, cp.

ΠΡΟΜΗΘΕΥΣ.

μή τοι ^{obstinacy} χλιδῇ ^{trouble} δοκέϊτε μηδ' αὐθαδία ^{denoued}
σιγᾶν με· ^{outraged} συννοία δὲ δάπτομαι κέαρ,
ὁρῶν ἐμαυτὸν ὧδε ^{envied} προυφελούμενον.

καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα·
440 τίς ἄλλος ἢ 'γὼ παντελῶς διώρισεν; ^{deserved}
ἀλλ' αὐτὰ σιγῶ. καὶ γὰρ εἰδυίαισιν ἂν
ὑμῖν λέγοιμι· τὰν βροτοῖς δὲ πῆματα ^{belonging to}
ἀκούσαθ' ὥς, σφᾶς νηπίους ὄντας τὸ πρὶν
ἔννοους ἔθηκα καὶ φρενῶν ἐπηβόλους.

Sept. 900 διήκει δὲ καὶ πόλιν στόνος, στένουσι πύργοι, στένει πέδον φίλανδρον.

436-525. Second Episode. Prometheus and the Coryphaeus. Prometheus calls to mind the benefits he has conferred on gods and men, and his bitterness increases as he contrasts these with his present treatment.

436. μή τοι: see on 625.

437. σιγᾶν: see Introduction, pp. 23 and 27.—συννοία: cp. Soph. Ant. 278 ἐμοί τοι, μή τι καὶ θεήλατον τοῦργον τόδ', ἢ ξύννοια βουλευέει πάλαι, Hdt. i. 88 ὁ δὲ συννοίῃ ἐχόμενος ἥσυχος ἦν. The nature of the 'brooding thoughts' suggested by his pains is hinted at in the words καίτοι... διώρισεν.—δάπτομαι κέαρ: cp. Od. i. 48 δαίεται ἥτορ, Il. vi. 202 ὃν θυμὸν κατέδων.

439. τούτοις: = istis, spoken with contempt.

440. τίς ἄλλος ἢ 'γὼ: διὰ τὸ συμβαλέσθαι Διὶ κατὰ τῶν Τιτάνων, Schol. Cp. 219 with 229. Hence παντελῶς, finally, after all, if one goes to the bottom of the matter.

441 f. εἰδυίαισιν ἂν ὑμῖν λέγοιμι: cp. 1040, Suppl. 742 καὶ λέγω πρὸς εἰ-

δότα, Ag. 1402 πρὸς εἰδότας λέγω, Il. x. 250 εἰδόσι γὰρ τοι ταῦτα μετ' Ἀργείοις ἀγορεύεις, xxiii. 787 εἰδόσιν ὅμμι' ἐρέω πᾶσιν, Pind. Pyth. iv. 251 εἰδότε τοι ἐρέω, Soph. O. C. 1539 τὰ μὲν τοιαῦτ' οὖν εἰδὸτ' ἐκδιδάσκωμεν, Eur. Hec. 670 οὐ καὶνὸν εἶπας, εἰδόσιν δ' ὠνείδισας, Or. 1183 εἰδὸτ' ἡρόμην, Hdt. iii. 103 ἐπισταμένοισι τοῖσι Ἑλλήσι οὐ συγγράφω, vii. 8 ἐπισταμένοισι εἰδὸ οὐκ ἂν τις λέγοι, Thuc. ii. 36 μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος ἐάσω, Plaut. Pseud. 996 novi: notis praedicas.

442. τὰν βροτοῖς δὲ πῆματα: ἡ εἰχον πῆματα πρώην, Schol. The present condition of mankind is known; but to put Prometheus's merit in a clear light, it is necessary to set forth their former wretched plight (447 ff.). In this sense Prometheus says below, λέξω δὲ μέμψιν οὕτιν' ἀνθρώποις ἔχων.

444. φρενῶν ἐπηβόλους: cp. Soph. Ant. 492 λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν, Porphyg. Quaest. Homer. i. τὸ δὲ ἐπήβολος σημαίνει τὸν ἐπιτυχῇ καὶ ἔγκρατῇ ἀπὸ τῆς βολῆς καὶ τοῦ βάλλειν. Σοφοκλῆς Ἀλκμαίωνι 'εἴθ' εἰ φρονήσαντ' εἰσίδοιμί πως φρενῶν ἐπήβολον καλῶν σε.'

445 λέξω δέ, ^{blame} μέμψιν οὐτιν' ἀνθρώποις ἔχων,
 ἀλλ' ὦν δέδωκ' ^{good-will} εὖνοϊαν, ἐξηγούμενος.

οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην
 κλύοντες οὐκ ἤκουον, ἀλλ' ὀνειράτων

confused ἀλίγκιοι ^{like} μορφαῖσι τὸν μακρὸν βίον
 450 ἔφυρον ^{disorder} εἰκῇ ^{sun-warmed} πάντα, κοῦτε πλινθυφεῖς — ^{brick-built}
 δόμους ^{in the earth} προσείλους ἦσαν, οὐ ξυλουργίαν — ^{carpentry}
 κατὰρυχες δ' ἔναιον ὥστ' ἀήσυροι ^{swarming}
 μύρμηκες ἀντρων ἐν (μυχοῖς) ἀνηλίοις. ^{unless}

445. μέμψιν ἔχων: Soph. *Ai.* 179 σοὶ τινα μομφὰν ἔχων, Eur. *Phoen.* 773 ὥστε μοι μομφὰς ἔχειν, Or. 1069 ἐν μὲν πρῶτά σοι μομφὴν ἔχω. Cp. Soph. *Phil.* 322 ἔχεις ἐγκλημ' Ἀτρεΐδαις. In passive sense Thuc. ii. 41 τῷ ὑπηκόῳ κατὰμμεψιν ἔχει (sc. ἡ πόλις) ὡς οὐχ ὑπ' ἀξίων ἄρχεται.

446. ὦν δέδωκ' εὖνοϊαν: *the kindly feeling which prompted my gifts.* See Krüger I. § 47, 7, 6.

447. πρῶτα μὲν: answered by ἦν δ' οὐδέν, 454 (cp. 707–709, 1016–1020). The third specification is introduced by καὶ μὴν (459), the fourth by καὶ (462).—The scholiast remarks, τὸ παροιμιώδες ἐξηγεῖται 'νοῦς ὀρῇ καὶ νοῦς ἀκούει.' A verse of Epicharmus γὰρ νοῦς ὀρῇ καὶ νοῦς ἀκούει, τὰλλα κωφὰ καὶ τυφλά.

448 f. ὀνειράτων ἀλίγκιοι μορφαῖσι: see on 548, and cp. Ar. *An.* 687 ἀνέρες εἰκελόνειροι. In a different sense Ag. 1218 ὀνειρῶν προσφερεῖς μορφώμασι. ἀλίγκιος is an Homeric word.—τὸν μακρὸν βίον: an expression for "the whole duration of life" (τὸ μῆκος τοῦ βίου), like our 'the live-long day.' Cp. Eur. *Hipp.* 374 νυκτὸς ἐν μακρῷ χρόνῳ, and 537 below.

450. ἔφυρον εἰκῇ: cp. Eur. *Suppl.* 201 αἰνῶ θ' ὅς ἡμῖν βίοτον ἐκ πεφυρμένου

καὶ θηριώδους θεῶν διεσταθμήσατο, and the passage of a tragedy preserved Stob. *Ecl. Phys.* i. 1 ἔπειτα πάσης Ἑλλάδος καὶ συμμάχων βίον διέκκησ' ὄντα πρὶν πεφυρμένον θηρίν θ' ὁμοιον· πρῶτα μὲν τὸν πάνσοφον ἀριθμὸν ἠῦρηκ' ἐξοχὸν σοφισμάτων (cp. 459), and finally the long description of the primitive condition of mankind in Lucret. v. 951 ff. —οὔτε . . . οὐ: cp. 479; Cho. 291 οὔτε κρατῆρος μέρος εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβός, Soph. *Ant.* 249 οὔτε του γενῆδος ἦν πληγμή, οὐ δικέλλης ἐκβολή, O. C. 972 οὔτε βλάστας πω γενεθλίου πατρός, οὐ μητρός εἶχον, Eur. Or. 46 ἔδοξε δ' Ἀργεὶ τῷδε μήθ' ἡμᾶς στέγαις, μὴ πυρὶ δέχεσθαι μήτε προσφωνεῖν τινα, Tro. 934, Frg. 326.—πλινθυφεῖς: lateribus contextos. The word is found only here.

451. προσείλους: compound of εἶλη, *sun's warmth.* Cp. προσήλιος, ἀντήλιος.—ἦσαν: on the Attic form (from οἶδα) see G. 127 vii; H. 491.

452. ἀήσυροι: agiles, alacriter discurrentes (Schütz), that is, *swarming.* Root ae- (ἀημι), with added σ.

453. Cp. Hom. *Hymn* xx. 1 Ἥφαιστον . . . ὅς μετ' Ἀθηναίης γλαυκῶπιδος ἀγλαὰ ἔργα ἀνθρώπους ἐδίδαξεν ἐπὶ χθονός, οἱ τὸ πάρος περ ἀντροῖς ναιετάσκον

^{sign}
 ἦ δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ
 455 οὐτ' ἀνθεμῶδους ἦρος οὔτε καρπίμου
 θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν
 ἔπρασσον, ἐς τε δὴ σφιν ἀντολὰς ἐγὼ
 ἄστρον ἔδειξα τὰς τε ^{obscur} δύσκριτους δύσεις.
 460 καὶ μὴν ἀριθμόν, ἔξοχον σοφισμάτων,
 ἐξηῦρον αὐτοῖς, γραμμάτων τε συνθέσεις, ^{craft}
 μνήμην ἀπάντων, μουσομήτορ' ἐργάνην.
 κᾶλυξα πρῶτος ἐν ζυγοῖσι κνώδαλα, ^{beasts}
 ζεύγλαισι δουλεύοντα ^{saddles} σάγμασιν θ' ὅπως
 θνητοῖς μεγίστων διάδοχοι μοχθημάτων
 463 γένοινθ', ὑφ' ἄρμα τ' ἤγαγον ^{tractable} φιληνίους

ἐν οὖρεσιν ἢ τε θῆρες. νῦν δὲ . . . εὐκη-
 λοι διάγουσιν ἐν σφετέροις δόμοισιν.

457. σφίν: see on 252.

458. δυσκρίτους: belongs with ἀν-
 τολὰς as well as δύσεις. 'Words com-
 mon to two members of a sentence,
 the poets like to put in the second
 member, to give it greater weight
 and to bind the whole together. Cp.
 El. 105 ἔστ' ἂν παμφεγγεῖς ἄστρον
 ριπὰς, λείσσω δὲ τόδ' ἡμάρ, 929 ἡδὺς
 οὐδὲ μητρὶ δυσχερὴς, O. C. 1399 οἶμοι
 κελεύθου τῆς τ' ἐμῆς δυσπραξίας, Aesch.
 Ag. 589 φράζων ἄλωσιν Ἰλίου τ' ἀνδ-
 στασιν, Eum. 9 λιπὼν δὲ λίμνην Δηλίαν
 τε χοιράδα.' So Schneidewin on Soph.
 O. T. 802 (κῆρύξ τε κἀπὶ πωλικῆς ἀνὴρ
 ἀπήνης ἐμβεβώς). See on 21, and
 1015 below; also Cho. 206 στίβοι ποδῶν
 ὅμοιοι τοῖς τ' ἐμοῖσιν ἐμφερεῖς, Eur.
 Heracl. 158 εἰς γόους τε καὶ τὰ τῶνδ'
 οἰκτίσματα βλέψας, Med. 1306 ὕβρις οἷ
 τε σοὶ νεοδμήτες γάμοι.— As an ex-
 ample of a δύσκριτος δύσις the scholi-
 ast cites, οἷον Ὀρίων ὅτε δύνων χειμῶνα
 ποιεῖ.

459 f. καὶ μὴν: nay even. See on
 246.—ἀριθμόν . . . γραμμάτων τε συνθέ-

σεις: the invention of architecture,
 astronomy, arithmetic, and letters is
 elsewhere ascribed to Palamedes. Cp.
 Soph. Frg. 379 οὗτος (Παλαμῆδης) δ'
 ἐφηῦρε τεῖχος Ἀργείων στρατῷ, σταθμῶν
 τ' ἀριθμῶν καὶ μέτρων εὐρήματα . . . ,
 ἐφηῦρε δ' ἄστρον μέτρα καὶ περιστροφάς,
 Eur. Frg. 582 τὰ τῆς γε λήθης φάρμακ'
 ὀρθώσας μόνος, ἄφωνα καὶ φωνοῦντα
 συλλαβὰς τε θεῖς ἐξηῦρον ἀνθρώποισι
 γράμματ' εἰδέναι.

461. μουσομήτορα: cp. Hesiod Theog.
 52 Μοῦσαι Ὀλυμπιάδες κοῦραι Διὸς αἰγιό-
 χοιο, τὰς ἐν Πιερίῃ τέκε Μνημοσύνη.
 Memory, instead of being called
 simply ἐργάτις Μουσῶν, is more pic-
 turesquely described as ἐργάνη μουσο-
 μήτωρ. See also on 241.

463. ζεύγλαισι δουλεύοντα σάγμα-
 σιν τε: so in Latin iugalia and
 clitellaria iumenta are distin-
 guished. For ζεύγλαισι δουλεύοντα
 cp. 908, Soph. O. C. 105 μόχθοις λα-
 τρέων τοῖς ὑπερτάτοις.

464. διάδοχοι: cp. 1027 and Frg.
 IV. of the Προμηθεὺς λυόμενος below.

465. φιληνίους: cp. Pind. Pyth. ii. 21
 ἄρματα πεισιχάλινα. Here proleptic.

^{ornament} ἵππους, ^{wealth and pride} ἄγαλμα, τῆς ὑπερπλούτου ^{poem} χλιδῆς.
 θαλασσο^{poem}πλάγκτα δ' οὔτις ἄλλος ^{better} ἀντ' ἐμοῦ
 λινόπτερ', ^{can} ἦνρε ναυτίλων ^{tools} ἐόχηματα.
 τοιαῦτα ^{skill} μηχανήματ' ἐξευρὼν ^{can} τάλας
 470 βροτοῖσιν αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ
 τῆς νῦν παρούσης ^{miser} πημονῆς ἀπαλλαγῶ.
^{shaming pain} πέπονθας ^{CHOROS.} αἰκῆς-πῆμ', ^{distracted} ἀποσφαλεῖς φρενῶ
 πλανῶ, κακὸς δ' ἱατρὸς ὥς τις ἐς νόσον

466. ἄγαλμα . . . χλιδῆς: the passion for fine horses was very strong at Athens, and led to much extravagance. In Thuc. vi. 16, Alcibiades takes credit for the splendor of the Olympiān θεωρία 'διότι ἄρματα μὲν ἐπὶ καθῆκα, ὅσα οὐδεὶς πω ἰδιώτης πρότερον.' Cp. Hdt. vi. 35 Μιλτιάδης ἐὼν οἰκίης τεθριπποτρόφου, [Dem.] xlii. 24 ἵπποτρόφος ἀγαθὸς ἐστὶ (sc. Φαίνιππος) καὶ φιλότιμος ἅτε νέος καὶ πλούσιος καὶ ἰσχυρὸς ὢν, and especially the beginning of Aristophanes's *Clouds*.

467. ἄλλος ἀντ' ἐμοῦ: cp. Soph. O. C. 488 καὶ τις ἄλλος ἀντὶ σοῦ, Ai. 444 ἄλλος ἀντ' ἐμοῦ, Eur. H. F. 519 ἄλλος ἀντὶ σοῦ παιδός, Hel. 574 οὐκ ἔστιν ἄλλη σὴ τις ἀντ' ἐμοῦ γυνή. Also Eur. Suppl. 419 ὁ γὰρ χρόνος μάθησιν ἀντὶ τοῦ τάχους κρείσσω τίθησιν.

468. λινόπτερα: similarly Ennius (quoted by Servius on Verg. Aen. i. 224) *naves velivolae*; Ovid Pont. iv. 5, 42 *velivolae rates*; cp. Suppl. 734 νῆες ὠκύπτεροι, Eur. Hipp. 752 ὦ λευκόπτερε πορθμῆς, Od. vii. 36 νέες ὠκεῖαι ὥς εἰ πτέρον ἦ ἐ νόημα, xi. 125 εὐήρε' ἐρετμά, τὰ τε πτερὰ νηυσὶ πέλονται.—ἐόχηματα: cp. Suppl. 33 ξὺν ὄχῳ ταχυήρει, Od. iv. 708 νηῶν ὠκυπόρων ἐπιβαινέμεν, αἳ θ'

ἄλδς ἵπποι ἀνδράσι γίγνονται, Soph. Trach. 656 πολύκωπον δχημα ναός, Eur. I. T. 410 νάϊον δχημα.

469 f. Cp. Eur. Frg. 897 μισῶ σοφιστὴν ὅστις οὐχ αὐτῷ σοφός.

472 ff. μεσολαβοῦσαι αἱ τοῦ χοροῦ τὴν ἔκθεσιν τῶν κατορθωμάτων διαναπαύουσι τὸν ὑποκριτὴν [Αἰσχύλου], Schol. That is, the object of the interruption is simply to rest the actor. Accordingly, the coryphaeus repeats assentingly the sentiment which Prometheus has last uttered. This is often the case in such intermediate speeches of the chorus. The words πέπονθας αἰκῆς πῆμα, *thou hast been shamefully treated*, voice the feeling of indignation implied in Prometheus's speech. The chorus is amazed at the unjust dispensation by which Prometheus, who helped others, cannot help himself.—ἀποσφαλεῖς φρενῶν πλανῶ: equivalent to οὐκ ἔχω σόφισμα above. Cp. Pers. 392 φόβος δὲ πᾶσι θαρβάροις παρὴν γνώμης ἀποσφαλεῖσιν, Eur. Iph. A. 742 μάτην ἦξ', ἐλπιδος δ' ἀπεσφάλην, Ag. 1530 ἀμηχανῶ φροντίδος στερηθεὶς εὐπάλαμον μέριμναν δπα τράπωμαι. Asyndeton, because the clause is explanatory of πέπονθας αἰκῆς πῆμα. Krüger I. § 59, 1, 5.

^{lose hope}
 πεσὼν ἀθυμεῖς καὶ σεαυτὸν οὐκ ἔχεις
 475 εὐρεῖν ὁποίοις φαρμάκοις ἰάσιμος. ^{cureable}

ΠΡΟΜΗΘΕΥΣ.

τὰ λοιπά μου κλύουσα θαυμάσει πλέον,
 οἷας τέχνας τε καὶ πόρους ἔμμησάμην.

τὸ μὲν μέγιστον, εἴ τις εἰς νόσον πέσοι,
 οὐκ ἦν ἀλεξήμ^{remedy} οὐδέν, οὔτε βρώσιμον^{herb}
 480 οὐ^{οὐδὲν} χριστὸν οὔτε πιστόν, ἀλλὰ φαρμάκων
 χρεῖα κατεσκέλλοντο, πρὶν γ' ἐγὼ σφίσιν
 ἔδειξα κρασεῖς ἡπίων ἀκεσμάτων^{medicines},
 αἷς τὰς ἀπάσας ἐξαμυννόνται νόσους.
 τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,
 485 κᾶκρινα πρῶτος ἐξ ὀνειράτων ἃ χρή

474. ἀθυμεῖς: result of the helplessness just described.

475. ἰάσιμος: for the omission of εἰ and σύ, see on 42. The thought reminds one of Mark xv. 31 ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι, only there is no derision in the words of the coryphaeus.

479 f. οὔτε . . . οὐ . . . οὔτε: instead of οὔτε . . . οὔτε . . . οὔτε (as in 454). See on 450. — βρώσιμον . . . χριστόν . . . πιστόν: cp. Ag. 1407 ἔδανδν ἢ ποτόν, Eur. Hipp. 516 πότερα δὲ χριστόν ἢ ποτόν τὸ φάρμακον; Schol. on Ag. Plut. 717 φάρμακον καταπλαστόν· τῶν φαρμάκων τὰ μὲν ἐστὶ καταπλαστά, τὰ δὲ χριστά, τὰ δὲ ποτά. The form πιστός (for ποτός) occurs only here; but cp. πίστρα, πιστήρια. Not only the metre, but the assonance χριστόν πιστόν, suggested the unusual form.

482. ἡπίων: cp. ἡπια φάρμακα Il. iv. 218, xi. 830; ἡπίοισι φύλλοις Soph. Phil. 697.

484. τρόπους τε πολλοὺς μαντικῆς: on these means of prophecy (dreams, voices, omens, birds, sacrifices) cp. Xen. Mem. i. 1, 3 ὅσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις, Ag. Av. 720 φήμη γ' ὑμῖν ὄρνις ἐστίν, παρμόν τ' ὄρνιθα καλεῖτε, ξύμβολον ὄρνιν, φωνὴν ὄρνιν, θεράποντ' ὄρνιν, ὄνον ὄρνιν, Eur. Suppl. 211 ἃ δ' ἐστ' ἄσημα κοῦ σαφῆ, γινώσκομεν εἰς πῦρ βλέποντες, καὶ κατὰ σπλάγχνων πτυχὰς μάντις προσημαίνουσιν οἰωνῶν τ' ἔπο. — Prophecy is reckoned among the instrumentalities of human progress.

485. ἔκρινα: κρίνω is the regular word for the interpretation of dreams. Cp. ὀνειροκρίτης, and Cho. 37 κριταὶ τε τῶνδ' ὀνειράτων. — For the thought cp. Pind. Frg. 96 εὐδὲι δὲ (sc. ζῶν, the soul) πρᾶσσόντων μελέων, ἀτὰρ εὐδόντεσσιν ἐν πολλοῖς ὀνείροις δεικνύσι τερπνῶν ἐφέρποισαν χαλεπῶν τε κρήσιν.

ὑπαρ γενέσθαι, κληδόνας τε δυσκρίτους

ἐγνώρισ' ἀρτοῖς ἐροδίους τε συμβόλους.

— γαμφωνύχων τε πτήσιν οἰωνῶν σκεθρῶς

διώρισ', οἵτινές τε δεξιοὶ φύσιν

490 εὐωνύμους τε, καὶ δῖαιταν ἦντινα

ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες

ἔχθρῃαι τε καὶ στέργηθρα καὶ συνεδρίαί.

σπλάγχχνων τε λειότητα, — καὶ χροῖαν τίνα

ἔχουσ' ἂν εἴη δαίμοσιν πρὸς ἡδονὴν

495 χολή, λοβοῦ τε ποικίλην εὐμορφίαν.

486 f. ὑπαρ: cp. *Od.* xix. 547 οὐκ ὄναρ, ἀλλ' ὑπαρ ἐσθλόν, ὃ τοι τετελεσμένον ἔσται. — κληδόνας κτέ.: κληδόνες (or φῆμαι) are foreboding voices, ἐνόδιοι σύμβολοι signs which befall us on leaving home or on journeys. Cp. Cramer *Anecd. Ox.* IV. p. 241 ἐνόδιον, ὅταν ἐξηγήσῃται τις τὰ ἐν ὁδῷ ἀπαντῶντα λέγων· ἐάν σοι ὑπαντήσῃ τοιοῦτος ἄνθρωπος ἢ τόδε βαστάζων ἢ τόδε, συμβήσεται σοι τόδε, Chrysost. on Paul. *Ephes.* 4, *Homil.* 12 πολλῶν δειμάτων αὐτοῖς (the Greeks) ἡ ψυχὴ μεστή, οἶον· 'ὁ δεῖνά μοι πρῶτος ἐνέτυχεν ἐξίόντι τῆς οἰκίας· πάντως μυρίαδεὶ κακὰ συμπεσεῖν.' 'ἔξω δὲ ἐξεληθόντι ὁ ὀφθαλμός μοι ὁ δεξιὸς κάτωθεν ἀναπηδᾷ· δακρύων τοῦτο τεκμήριον,' Hor. *Carm.* iii. 27, 1 impius parrae recinentis omen ducat et praegnans canis aut ab agro rava decurrens lupa Lanuvino fetaque vulpes. Rumpit et serpens iter institutum, si per obliquum similis sagittae terruit mannos.

488. γαμφωνύχων: cp. *Il.* xvi. 428 αἰγυπιοὶ γαμφώνυχες. The large, soaring birds of prey (eagles, hawks,

ravens) served for augury. — σκεθρῶς: cp. 102.

490 ff. εὐωνύμους τε: cp. on 91; also *Ag.* 444 στένουσι δ' εἰς λέγοντες τὸν μὲν ὡς μάχης ἴδρις, τὸν δ' ἐν φοναῖς καλῶς πεσόντα, *Pers.* 76 πεζονόμοις ἐκ τε θαλάσσας. — δῖαιταν . . . συνεδρίαί: this, too, was a part of augural science, as affording prognostications of human conditions. Cp. *Aristot. Hist. An.* ix. 1 τοῖς ὠμοφάγοις ἀπαντα πολεμεῖ, καὶ ταῦτα τοῖς ἄλλοις· ὁθεν καὶ τὰς διεδρίας καὶ τὰς συνεδρίας οἱ μάντεις λαμβάνουσι· διεδρα μὲν τὰ πολέμια τιθέντες, σύνοδρα δὲ τὰ εἰρηνεύοντα πρὸς ἄλληλα. Accordingly στέργηθρα is the untechnical, συνεδρίαί the technical term.

493 ff. Examination of sacrificial victims (extispicina) had to do with shape, position, and color of the inner organs. This was especially the office of the ἱεροσκόποι or θουοσκόποι. — καὶ χροῖαν . . . χολή: and what color the gall must have, to be agreeable to the gods. Cp. *Eur. El.* 826 ἱερὰ δ' εἰς χεῖρας λαβὼν Ἀγισθος ἤθρει· καὶ λόβος μὲν οὐ προσὴν σπλάγχχνος, πύλαι δὲ καὶ δοχαὶ χολῆς πέλας κακὰς ἔφαινον τῷ σκοποῦντι προσβολάς.

κρίση τε κῶλα συγκαλυπτά καὶ μακρὰν
 ὄσφυν πυρώσας δυστέκμαρτον ἐς τέχνην - *The diving*
 ὠδῶσα θνητούς, καὶ φλογωπὰ-σήματα *signs in fire*
 ἐξωμμάτωσα, πρόσθεν ὄντ' ἐπάργεμα.
 500 τοιαῦτα μὲν δὴ ταῦτ'· ἐνέρθε δὲ χθονὸς
 κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,
 χαλκὸν, σίδηρον, ἄργυρον χρυσὸν τε τίς
 φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ;
 οὐδεῖς, σάφ' οἶδα, μὴ μάτην φλύσαι θέλων.

496 ff. κρίση...τέχνην: this τέχνη is the ἐμπυρομαντεία, which derived signs (σήματα) from the form, brightness and power of the sacrificial flames. Cp. Apoll. Rh. i. 144 αὐτὸς δὲ θεοπροπίας ἐδίδαξεν οἰωνούς τ' ἀλέγειν ἢ δ' ἐμπυρὰ σήματ' ἰδέσθαι. Such ἐμπυρα (= φλογωπὰ) σήματα, of evil portent, are described Soph. Ant. 1006 ἐκ δὲ θυμάτων "Ἡφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῶ μνῶσα κηκὶς μηρίων ἐτήκετο κάτυφε κἀνέπτυε καὶ μετάρσιοι χολαὶ διεσπείροντο, καὶ καταρρυεῖς μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς. — Incidentally, in κρίση...ὄσφυν, the poet refers to the doctrines as to what part of the victims should be offered to the gods, and in what way. There is here a vague allusion to the story in Hesiod (see Introd. p. 5). Cp. also Il. i. 460 μηρούς τ' ἐξέταμον κατὰ τε κρίσην ἐκάλυψαν, δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν. — μακρὰν ὄσφυν: = μεγάλην ὄσφυν. Cp. Eum. 75 δι' ἠπείρου μακρᾶς. The so-called ἱερὸν ὄστουν, os sacrum, is meant. Cp. Etym. Magn. p. 468, 28 ἱερὸν ὄστουν, τὸ ἄκρον τῆς ὀσφύος· οὕτω γὰρ κέκληται ὅτι μέγα ἐστίν (hence the epithet μακρὰν), ἢ ὅτι ἱερουργεῖται τοῖς θεοῖς. *make clear*.

499. ἐξωμμάτωσα, ἐπάργεμα: these correspond in their proper significa-

tions. ἀργεμος, νόσος ὁμμάτων (cataract), ἀφ' οὗ ἀργεμα κατὰ Δίδυμον τὰ ἐπὶ ὀφθαλμῶν λευκώματα (albugo), Eustath. p. 1430, 60; ἐπάργεμα λέγεται τὰ ὅμματα, ὅταν ᾖ τετυφλωμένα ὑπὸ λευκωμάτων, Hesych. On ἐξομματοῦν, take scales from the eyes, cp. the verse from Sophocles's Phineus in Ar. Plut. 635 (ἀντὶ γὰρ τυφλοῦ) ἐξωμμάτωται καὶ λελάμπρυνται κόρας. Here "open the eyes" is said for "make plain." What we perceive, seems to us, as it were, to have eyes. So τυφλός means invisible as well as not seeing.

501. ἀνθρώποισιν: to be joined with the verbal substantive ὠφελήματα. Cp. 612; Ar. Nub. 305 οὐρανοῖς τε θεοῖς δωρήματα, Plat. Apol. 30 a τὴν ἐμὴν τῷ θεῷ ὑπηρεσίαν, Eur. Iph. T. 387 τὰ Ταντάλου τε θεοῖσιν ἐστιάματα. Krüger I. § 48, 12, 4; G. 185; H. 765 a. For the dative with ὠφελεῖν see on 342 above.

502. ἄργυρον χρυσὸν τε: the last two objects, united by τέ, form together the third member of the series. Cp. Cic. Div. i. 51 aurum et argentum, aes, ferrum.

504. φλύσαι: cp. Cic. de Fin. v. 27 dixerit hoc quidem Epicurus, semper beatum esse sapientem, quod quidem solet ebullire nonnunquam.

Such - and
 then 500

500

500 τοιαῦτα μὲν δὴ ταῦτ'· ἐνέρθε δὲ χθονὸς
 κεκρυμμέν' ἀνθρώποισιν ὠφελήματα, *aid - goods*

idly fulling

φλύσαι 21

505 ^{brief} βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε,
 πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

ΧΟΡΟΣ.

μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα,
 σαυτοῦ δ' ἀκήδει ^{no longer} δυστυχοῦντος· ὥς ἐγὼ
 εὐελπίς εἰμι τῶνδ' ἐσ' ἐκ δεσμῶν ἔτι
 510 λυθέντα μηδὲν ^{less} μείον ἰσχύσειν Διός.

ΠΡΟΜΗΘΕΥΣ.

ιοῦ ταῦτα ταύτῃ μοῖρά πω τελεσφόρος
^{reach} κραναὶ πέπρωται, μυρίαῖς δὲ πημοναῖς

505. Cp. Eur. Frg. 364, 5 βραχεῖ δὲ μύθῳ πολλὰ συλλαβῶν ἔρῳ, Lucret. vi. 1083 sed breviter paucis praestat comprehendere multa.

507 f. Paratactic for μή νυν βροτοὺς ὠφελῶν σαυτοῦ ἀκήδει, according to a favorite Greek mode of expression. Cp. Dem. ix. 27 καὶ οὐ γράφει μὲν ταῦτα, τοῖς δ' ἔργοις οὐ ποιεῖ. In ὠφέλει the time of the action is not thought of, only its sense as opposed to ἀκήδει. Observe that ἀκηδεῖν is an epic word.

509 f. The prediction of Prometheus in 476 is fulfilled; the account of his achievements has brought the chorus to enthusiastic admiration. He has only, they think, to exert his inventive genius in his own behalf, to become as powerful as Zeus himself. To the enlightened spectator this utterance, in a certain sense, is true, since at the end of the trilogy Prometheus is to take his place at the side of the other gods, and so of Zeus, as an object of worship. The

thought serves furthermore as transition to the mention of the secret and the revelation of Prometheus's designs.

511 f. Prometheus tacitly accepts the words ἐκ δεσμῶν λυθέντα μηδὲν μείον ἰσχύσειν Διός, but as to time (οὐπω) and manner (ταύτῃ, as you suppose; cp. on 247) of his release the chorus, he asserts, is wrong.—μοῖρα πέπρωται: cp. τὴν πεπρωμένην μοῖραν, Hdt. i. 91. This general statement leads to a discussion of the nature of Destiny.—τελεσφόρος: Eur. Heracl. 899, μοῖρα τελεσσιδῶτεira.—κραναί: here intransitive, go into fulfilment (οὐπω μοῖρα πέπρωται ταῦτα ταύτῃ κραναί). Cp. Cho. 1075 ποῖ δῆτα κρανεῖ, ποῖ καταλήξει μετακοιμισθὲν μένος ἄτης;—The scholiast remarks, οὐπω μοι λυθῆναι μεμοίραται· ἐν γὰρ τῷ ἐξῆς δράματι λύεται, ὅπερ ἐμφαίνει Αἰσχύλος.—Eur. Med. 365 ἀλλ' οὐτι ταῦτα ταύτῃ, μὴ δοκεῖτέ πω, seems an imitation of this passage. Cp. Ar. Eq. 843 οὐκ ὠγαθοὶ ταῦτ' ἐστὶ πω ταύτῃ μὰ τὸν Ποσειδῶ.

δύαις τε ^{crushed}καμφθεῖς ὥδε δεσμὰ φυγγάνω.
τέχνη δ' ἀνάγκης ^{weakened}ἀσθενέστερα μακρῶ.

ΧΟΡΟΣ.

515 τίς οὖν ^{but}ἀνάγκης ἐστὶν οἰακοστρόφος;

ΠΡΟΜΗΘΕΥΣ.

Μοῖραι τρίμορφοι | μνήμονές τ' Ἑρινύες.

ΧΟΡΟΣ.

τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος;

ΠΡΟΜΗΘΕΥΣ.

Not even he οὐκ οὖν ἂν ἐκφύγοι γε τὴν πεπρωμένην.

ΧΟΡΟΣ.

τί γὰρ πέπρωται Ζηνὶ πλὴν αἰὲ κρατεῖν;

513. φυγγάνω: the meaning of the present is, *I am to escape*; so 525 ἐκφυγγάνω, *I have the means of escaping*. Cp. Soph. Phil. 113 αἰρεῖ τὰ τόξα ταῦτα τὴν Τροίαν μόνα.

514. τέχνη: sollertia. "Skill avails nought against Necessity" is a general sentiment. Prometheus hints that the time of his release is fixed by Fate; he cannot change it, nor can Zeus himself. This last idea is taken up by the chorus in 517.

515. οἰακοστρόφος (cp. 148): that is, "in whose hands lies the execution of the law of the universe?"

516. τρίμορφοι: as it were, ἐνὸς ὀνόματος (Μοίρας) τρεῖς μορφαί. Reversed in 210 Γαῖα πολλῶν ὀνομάτων μορφή μία.—μνήμονες: cp. Ag. 155 παλίνορτος οἰκονόμος δολία μνάμων μήνις. In Eum. 382 the Erinyes call themselves κακῶν μνήμονες, σεμναὶ καὶ δυσπαρήγοροι βροτοῖς. The Μοῖραι are the representatives of eternal law, the Erinyes carry out this law by

punishing all who violate it. Cp. Eum. 334, where the Erinyes say, τοῦτο γὰρ λάχος Μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν, θνατῶν τοῖσιν αὐτουργαὶ ξυμπέσωσιν μάταιοι, τοῖς ὁμαρτεῖν ὕφρ' ἂν γὰν ὑπέλθῃ, and Hesiod Theog. 217 καὶ Μοῖρας καὶ Κῆρας ἐγείνατο (sc. Νύξ) νηλεοπόλους (where Κῆρες = Ἑρινύες, cp. Sept. 1054 φθερσιγενεῖς Κῆρες Ἑρινύες, and Eum. 321, where the Erinyes are said to be daughters of Night).—This verse taken together with 910 f. shows why Zeus is still subject to Fate. Prometheus has in mind the danger of loss of sovereignty. See Introduction, p. 17 f.

518. οὐκ οὖν . . . γε: the power of Fate over Zeus is limited to the infliction of penalties for his transgressions of universal law. Cp. the words of the Pythian priestess, Hdt. i. 91 τὴν πεπρωμένην μοῖραν ἀδύνατά ἐστι ἀποφυγεῖν καὶ θεῶ.

519. Cp. Eum. 125 τί σοι πέπρακται πρᾶγμα πλὴν τεύχειν κακά;

ΠΡΟΜΗΘΕΥΣ.

520 τοῦτ' οὐκ ἂν ἐκπύθοιο μηδὲ λιπάρει. ^{ask}

ΧΟΡΟΣ.

ἦ πού τι σεμνόν ἐστίν ὃ ^{hide} ξυνάμπεχθεις.

ΠΡΟΜΗΘΕΥΣ.

ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς
^{οἷται} καιρὸς ^{σπασίονα} γεγωνεῖν, ἀλλὰ συγκαλυπτέος
 ὅσον μάλιστα τόνδε γὰρ ^βσφῶζων ἐγὼ
 525 δεσμούς ἀεικεῖς καὶ δῦας ἐκφυγγάνω. ^{agony}

ΧΟΡΟΣ.

στροφή α'.

μηδάμ' ὃ πάντα νέμων
 θεῖτ' ἐμᾷ γνῶμα κράτος ἀντίπαλον Ζεὺς,
 530 μηδ' ἐλινύσαιμι θεοὺς ὅσιαις θοίναις ποτινισσομένα
 βουφόνοις, παρ' Ὀκεανοῦ πατρὸς ἄσβεστον πόρον,

522. The scholiast remarks, τῷ ἐξῆς δράματι φυλάττει τοὺς λόγους. — λόγους: λόγος (like ἔπος) is often used of the subject-matter of a discourse. Cp. Eur. *Hel.* 120 ἄλλου λόγου μέμνησο, μὴ κείνης ἔτι.

524. ὅσον μάλιστα: like ὅσον τάχιστα. Krüger II. § 49, 10, 2; H. 651.

526-560. Second Stasimon. The subject—praise of peace with Heaven and a tranquil life—is suggested by the words of the coryphaeus 519 τί γὰρ πέπρωται Ζηνὶ πλὴν αἰὲ κρατεῖν; The dactylo-epitritic rhythm corresponds with this sentiment, and 'affords, in the midst of the heat of tragic pathos, a moment of refreshing coolness and cheerful calm' (Westphal).

526 ff. ὃ πάντα διοικῶν Ζεὺς μηδέ-

ποτε ἀντίπαλον κράτος ποιοῖτο τῇ ἐμῇ γνῶμῃ, ἀντὶ τοῦ μηδέποτε ἐναντίος μοι γένοιτο, Schol. — θεῖτο κράτος ἀντίπαλον: see on 163.

529 f. ὅσιαις θοίναις: the sacrificial feasts which the Oceanid maidens set for the gods on the shore of Ocean, remind one of the banquets of the Aethiopians in Homer (*Il.* i. 423 Ζεὺς γὰρ ἐς Ὀκεανὸν μετ' ἀμύμονας Αἰθιοπῆας χθιζὺς ἔβη κατὰ δαῖτα, θεοὶ δ' ἅμα πάντες ἔποντο). The gods visit the banquets of the Oceanids, as in Ovid, *Fast.* iv. 423, frigida caelestium matres Arethusa vocarat; venerat ad sacras et dea flava dapes. — βουφόνοις: cp. Eum. 283 καθαρμοῖς χοιροκτόνοις, Ag. 209 παρθενοσφάγοισι ρεῖθροις.

532. ἄσβεστον πόρον: cp. 139. Hesych. explains, ἄσβεστον· ἀκατά-

μηδ' ἀλίτοιμι λόγοις ·
535 ἀλλά μοι τόδ' ἐμμένοι καὶ μήποτ' ἐκτακείη ·

ἀντιστροφή α'.

ἀδύ τι θαρσαλέαις
τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς
540 θυμὸν ἀλδαίνουσιν ἐν εὐφροσύναις. φρίσσω δέ σε
δερκομένα
μυρίοις μόχθοις διακναιόμενον — — ∪ —.
Ζῆνα γὰρ οὐ τρομέων
ἰδία γνώμα σέβει θνατοὺς ἄγαν, Προμηθεῦ.

στροφή β'.

545 φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἶπὲ ποῦ τίς ἀλκά;

παυστον. Cp. also *Ag.* 958 ἔστιν θάλασσα, τίς δέ νιν κατασβέσει; For πόρον, see 806; *Cho.* 306 παρὰ Σκαμάνδρου πόρον, *Pers.* 403 ἐπ' Ἀξίου πόρον.

534 f. τόδε: "the following rule of life." — ἐκτακείη: 'videtur a scriptura in tabulis cereis petitum esse, quae igni admoto aut solis radiis colliquescit ideoque deletur' (Schütz). Cp. 789, and Critias *Frg.* 2, 12 λῆστis δ' ἐκτῆκει μνημοσύνην πραπίδων.

536. Cp. *Theogn.* 765 ὦδ' εἴη κεν ἄμεινον · εὐφρονα θυμὸν ἔχοντας νόσφι μεριμνῶν εὐφροσύνως διάγειν τερπομένους.

537. τὸν μακρὸν βίον: all the days of one's life. See on 449. — τείνειν: *Pers.* 708 ὁ μάσων βίοςτος ἦν ταθῇ πρόσω, *Ag.* 1362 ἡ καὶ βίον τείνοντες ὦδ' ὑπείξομεν, *Eur. Ion* 624 βίου αἰῶνα τείνει, *Med.* 670 ἅπαις γὰρ δεῦρ' αἰετείνεις βίον;

538. φαναῖς ἐν εὐφροσύναις: cp. *Plat. Phaedr.* 256 α εἰς γὰρ σκότον οὐ νόμος ἐστὶν ἔτι ἐλθεῖν τοῖς κατηργμένοις

ἤδη τῆς ἐπουρανίου πορείας, ἀλλὰ φανὸν βίον διάγοντας εὐδαιμονεῖν. — ἀλδαίνουσιν: ἀλδαίνειν, like ἀλιταίνειν just above (533), is an epic word.

543. ἰδίᾳ: gives the right sense, but the metre requires a cretic. Probably ἰδίᾳ has replaced μουνάδι, as a gloss. Cp. ἰδιογνώμων and μονογνώμων, also μονόφρων *Ag.* 757; *Pers.* 734 μονάδα δὲ Ξέρξην ἐρημόν φασιν . . . μολεῖν, *Eur. Andr.* 855 μονάδ' ἐρημον οὔσαν, *Bacch.* 609 μονάδ' ἐρημίαν, *Phoen.* 1520 μονάδ' αἰῶνα. The tragic poets use the Ionic form μῶνος for metrical convenience. Cp. 804 and note on 345.

544 f. φέρ' ὅπως: pregnant, look how. δεῦρο δὲ καὶ σκόπησον, *Schol.* — ἄχαρις χάρις: ἡ χάρις ἦν ἐχαρίσω τοῖς ἀνθρώποις ἄχαρις ἦν καὶ ἀμείψασθαί σε μὴ δυναμένη, *Schol.* Cp. *Ag.* 1545 ἄχαριν χάριν ἀντ' ἔργων μεγάλων ἀδίκως ἐπικρᾶναι, *Cho.* 42 τοιάνδε χάριν ἀχάριτον ἀπότροπον κακῶν, *Eur. Iph. T.* 566, *Phoen.* 1757, and the Homeric ἴρος ἄϊρος (*Od.* xviii. 73); also note on 904. — ποῦ τίς: see on πῇ πότε, 90.

τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης
 ὀλιγοδρανίαν ἄκικυν
 ἰσόνειρον, ~~ᾧ~~ τὸ φωτῶν
 550 ἀλλὰ ~~οὐ~~ (δέδεται) γένος ἐμπεποδισμένον; οὕπως
 τὰν Διὸς ἁρμονίαν θνατῶν παρεξίασι βουλαί.

ἀντιστροφή β'.

555 | ἔμαθον τάδε σὰς προσιδούσ' ὀλοὰς τύχας, Προμηθεῦ.
 τὸ διαμφίδιον δέ μοι μέλος προσέπτα
 τόδ' ἐκείνó θ' ὅτ' ἀμφὶ λουτρὰ
 καὶ λέχος σὸν ὕμεναίουν

546 f. ἐφαμερίων: see on 83. With this description of human helplessness, cp. *Ag. Av.* 685 ἄγε δὴ φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοειδέα φύλ' ἀμενηνά, ἀπτήνες ἐφήμεριοι, ταλαὶ βροτοὶ, ἀνέρες εἰκελόνηροι. — ὀλιγοδρανίαν: with epic quantity before *δρ.* Homer uses the participle ὀλιγοδρανέων as equivalent to ὀλιγηπελέων. Cp. *Orph. Argon.* 432 ἀνθρώπων ὀλιγοδρανέων πολυεθνέα φύτλην ἥιδον. — ἄκικυσ: ἀσθενής, ἀδύνατος, Hesych. Cp. *Aesch. Frg.* 230 σοὶ δ' οὐκ ἔνεστι κίκυς οὐδ' αἰμόρρυτοι φλέβες, *Od.* xi. 393 ἀλλ' οὐ γὰρ οἱ ἔτ' ἦν ἱς ἔμπεδος οὐδέ τι κίκυς.

548 f. ἰσόνειρον: *i* long, following epic usage, as in *ισόθεος Pers.* 80, *ισοδαίμων Pind. Nem.* iv. 136. For the sense, see on 448, and cp. *Pind. Pyth.* viii. 135 ἐπάμεροι· τί δέ τις; τί δ' οὐ τις; σκιᾶς ὕναρ ἄνθρωπος, *Eur. Med.* 1224 τὰ θνητὰ οὐ νῦν πρῶτον ἡγοῦμαι σκιάν. — φωτῶν: = ἀνδρῶν. Cp. *Soph. Ai.* 300 ὥστε φῶτας, in distinction to animals. — ~~ᾧ~~ δέδεται: cp. *Anth. Pal.* vi. 296 ἐκ γήρως ἀδρανὴ δέδεται.

550 f. οὕπως . . . παρεξίασι βουλαί:

cp. *Suppl.* 1048 Διὸς οὐ παρβατός ἐστιν μέγала φρὴν ἀπέραντος, *Od.* v. 103 ἀλλὰ μάλ' οὕπως ἔστι Διὸς νόον αἰγιόχοιο οὔτε παρελθεῖν ἄλλον θεὸν οὔθ' ἀλιῶσαι, *Hesiod Theog.* 613 ὥς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν, and see on 906. For παρεξίασι cp. also *Il.* i. 132 οὐ παρελεύσεαι οὐδέ με πείσεις, *Soph. Ant.* 60, εἰ νόμου βία ψῆφον τυράννων ἢ κράτη παρέξιμεν. — τὰν Διὸς ἁρμονίαν: ὑψηλῶς καὶ τραγικῶς τὸ τῆς εἰμαρμένης ὄνομα Διὸς ἁρμονίαν εἶπεν, *Schol.*, but this is inconsistent with 514 ff. By ἁρμονία Διὸς is meant rather the compact system of Zeus's realm. Cp. 230 διεστοιχίζετο ἀρχήν.

555. διαμφίδιον μέλος: ἄλλοῖον, διαπαντὸς κεχωρισμένον· ἀμφὶς γὰρ χωρὶς· Αἰσχύλος Προμηθεῖ δεσμώτη, Hesych.

556. τόδ' ἐκείνó τε: for this use of τέ, cp. *Eur. Cycl.* 37 μῶν κρότος σικινίδων ὁμοιοῖς ὑμῖν νῦν τε χῶτε βακχίῳ κώμοις συνασπίζοντες Ἀλθαίας δόμους προσῆτε; — λουτρὰ: ἔθος ἦν τοῖς παλαιοῖς ὅτε ἐξημέ τις ἐπὶ τοῖς ἐγχωρίοις ποταμοῖς ἀπολούεσθαι, *Schol.* on *Eur. Phoen.* 349.

558. ὕμεναιούν: τὸ ᾄδειν τὸν ὕμεναιον καὶ συνάπτειν τὸν γάμον, Photius.

ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον ἔδνοις
560 ἄγαγες Ἑσιόναν πείθων δάμαρτα κοινόλεκτρον.

10.

τίς γῆ; τί γένος; τίνα φῶ λεύσσειν
τόνδε χαλινοῖς ἐν πετρίνοισιν

559. ἰότατι: an Homeric word. In *Od.* xi. 384 ἐν νόσῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός, it means *by the design of*, but here it means *on the occasion of*. Cp. ἔκατι. — τὰν ὁμοπάτριον: Hesione is daughter of Oceanus, according to Acusilaus (quoted Schol. *Od.* x. 2, ὡς δὲ Ἀκουσίλαος, Ἑσιόνης τῆς Ὀκεανοῦ καὶ τοῦ Προμηθέως, sc. Δευκαλίων ἦν υἱός). The expression ὁμοπάτριον implies that she is not a daughter of Tethys, the mother of the Oceanids.

560. The scholiast interprets, ἔδνοις πείθων τὴν ἐσομένην σοι δάμαρτα κοινόλεκτρον. The action of πείθων is synchronous with ἄγαγες, but continued, so that πείθων ἔδνοις nearly = πειθοῖ ἔδνων. See Krüger I. § 53, 1, 7. Cp. *Suppl.* 918 τὰμ' ὀλωλόθ' εὕρισκων ἄγω.

561-886. Third Episode. Io and Prometheus. The myth of Io is connected with that of Prometheus by the person of Heracles, the liberator of Prometheus, who is descended from Epaphus, the son of Zeus and Io (see on 774). The appearance of Io therefore prepares the way for the introduction of Heracles in the *Προμηθεὺς λυόμενος*. But the immediate significance of this scene consists in the present relation of Zeus and Io. Io appears as innocent and yet persecuted; her sufferings, superficially considered, put Zeus in the worst possible light. Accordingly the in-

dignation of Prometheus rises more and more, till at last, carried away by passion, he vaunts his secret in such terms that the interposition of Zeus becomes inevitable. So the transition to the catastrophe is prepared. — The geographical part of this episode, with its description of marvels, like the scene of Heracles in the *Προμηθεὺς λυόμενος* (see below, *Frg.* VII. and VIII.), doubtless had a peculiar charm for the Athenians of the period.

On the origin of the myth of Io, see *Introd.* p. 9, footnote. Io appears as a horned maiden (588, 674; so indicated by her mask). In early Greek art, especially in vase-paintings, she has the figure of a cow outright. On the throne of the Amyclaeon Apollo, a work of the sculptor Bathycles (about Ol. 60), Hera was represented as glaring at Io, 'who is already a cow' (*Paus.* iii. 18. 7). On an archaic black-figured vase of the Munich collection (No. 573; see Panofka, *Argos Panoptes*, plate 5), Argus is seen, seated on the ground, a ferocious figure with long hair and beard, and a huge eye in his shaggy breast; he holds in his hand a long cord, attached to the horns of a cow. Near by stands Hermes, grasping the cord near the horns with his left hand, and about to draw his sword with his right. Argus's dog

at mercy of winter
χειμαζόμενον;
τίνης ἀμπλακίας ποινὰς ὀλέκει;
σημήνον ὅποι
565 γῆς ἢ μογέρα πεπλάνημαι.

ᾶ ᾶ,

χρίει τις αὖ με τὰν τάλαιναν οἷστρος,
εἰδῶλον Ἄργου γηγενοῦς,
ἄλευ' ᾶ δᾶ,

stands at bay in front of his master. Through the influence of this tragedy, Io came later to be depicted in art as a maiden with horns. So, for instance, on a red-figured vase of the Berlin Museum (Panofka, *l.c.*, plate 3). The 'stinging gadfly' of the legend (cp. *Suppl.* 306 BA. τί οὖν ἔτευξεν ἄλλο δυσπότμῳ βοῖ; XO. βοηλάτην μύωπα κινητήριον, *Verg. Georg.* iii. 147 cui nomen asilo Romanum est, oestrum Graii vertere vocantes), which is mentioned in Io's narrative, 675 below, had also to be omitted in the scenic representation. The difficulty was met by a figurative conception of οἷστρος; the maddening sting was interpreted as the reminiscence of the crafty eye of Argos (567). — On account of the unusual manner of Io's entrance and exit, the anapaests which commonly accompany the arrival and departure of a personage are here and at 877 given to the actor, not to the chorus. So above, at the entrance of the chorus (120 ff.).

563. χειμαζόμενον: here in its proper sense, *exposed to wind and weather*. Cp. 15. Other commentators take the word figuratively, vexatum, cruciatum, as in *Soph. Phil.* 1450 Ἑρμαῖον ὕρος παρέ-

πεμψεν ἐμοὶ στόνον ἀντίτυπον χειμαζόμενον, *Eur. Hipp.* 315 ἄλλη δ' ἐν τύχῃ χειμάζομαι, *Suppl.* 269 πόλις χειμασθεῖσα, cp. below 838, 643, 1015.

564. ποινὰς: in apposition to ὀλέκει. Destruction is the penalty of the crime. Cp. *Ag.* 224 ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρός, γυναικοποιῶν πολέμων ἄρωγὰν καὶ προτέλεια ναῶν. It is rare for an appositive of this sort to precede the verb (*Kröger II.* § 57, 10, 6), but here this is brought about by the question. Others regard ποινὰς as accusative of the inner object; see on 591 below. — ὀλέκει: ὀλέκω (or ὀλέκομαι) is an epic word. Other occurrences of it in tragedy are *Soph. Ant.* 1285 (ὀλέκεις), *Trach.* 1013 (ὠλεκόμαν).

567 f. 'Quod dicit αὖ, id scite et convenienter spectatoris cogitationem ad ea quae extra scenam gesta sunt, traducit' (Schütz). — εἰδῶλον: acc. depending on εἰσορῶσα. — γηγενοῦς: cp. *Suppl.* 306 Ἄργον παῖδα γῆς. — ἄλευ' ᾶ δᾶ: in a frenzy of fear, Io interrupts her sentence with this cry. Cp. *Suppl.* 528 and *Sept.* 141 ἄλευσον, *Sept.* 86 ἰὼ ἰὼ θεοὶ θεαί τ' ὀρόμενον κακὸν ἀλεύσατε. δᾶ is vocative of Δᾶς = Ζᾶς = Ζεύς (cp. ᾶ Ζήν, *Suppl.* 162), but it is a mere interjection, not an invocation of the particular god. Cp. *Eum.* 874 οἰοῖ δᾶ, φεῦ.

τὸν μυριωπὸν ^{eye} εἰσορῶσα ^{herdsman} βούταν.
 570 ὁ δὲ ^{follow} πορεύεται δόλιον ὄμμ' ἔχων,
 ὃν οὐδὲ ^{the} κατθανόντα γαῖα κεύθει ^{hid e}.
 ἀλλὰ με τὰν τάλαιναν
 (ἐξ ^{dead} ἐνερῶν ^{living} περῶν) ^{drives} κυναγεί πλανᾷ
 τε ^{stairway} ὤηστιν ^{scanty} ἀνὰ τὰν παραλία ^{shore} ψάμμαν.
 στροφῆ.

ὑπὸ δὲ κηρόπακτος ὄτοβει δόναξ
 575 ἄχέτας ὑπνοδόταν νόμον.
 ἰὼ ἰώ, πόποι, ποῖ μ' ἄγουσιν (πλάναι),
 τηλέπλανοι πλάναι;

569. τὸν μυριωπὸν εἰσορῶσα βούταν: as if οἰστρουῖμαι and Ἄργον γηγενῇ had preceded the intermediate exclamation. With εἰσορῶσα cp. Eur. *Hec.* 970 αἰδώς μ' ἔχει ἐν τῷδε πότμῳ τυγχάνουσ' ἴν' εἰμι νῦν, *Iph. T.* 947 ἐλθὼν δ' ἐκείσε, πρῶτα μὲν μ' οὐδεὶς ξένων ἐκὼν ἰδέξατο, *Cycl.* 330 δοραῖσι θηρῶν σῶμα περιβαλὼν ἐμὸν καὶ πῦρ ἀναίθων χιόνος οὐδέν μοι μέλει, *Ion* 927 ὑπεξαντλῶν . . . ἄρδει με; *Hipp.* 22 τὰ πολλὰ δὲ πάλαι προκόψας, οὐ πόνου πολλοῦ με δεῖ. See Krüger I. § 56, 9, 4, and note on 201 above. — With μυριωπὸν βούταν cp. *Suppl.* 304 πανόπτην οἰοβούκολον, also 677 below.

570. δόλιον ὄμμα: aptly characterizes the crafty glance of the pursuing spectre. — Dochmii are the proper rhythm for monodies of tragedy which express passionate agitation.

571. κατθανόντα: cp. *Suppl.* 305 Ἄργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε.

572. ἀλλὰ με: the relative clause is continued, as usual, by an independent sentence.

573. ψάμμαν: the form ψάμμη (for

ψάμμος) recurs *Ar. Lys.* 1260 (τὰς ψάμμας) and *Hdt.* iv. 181.

574 f. ὑπὸ . . . ὄτοβει: see on 126. On the interposition of important (not of short) words between preposition and verb, see Krüger II. § 68, 48, 4, and below on 878. — κηρόπακτος: *wax-joined*. Cp. Eur. *Iph. T.* 1125 συρίζων δ κηροδέτας κάλαμος οὐρείου Πανός, *Theocr. Id.* i. 128 ἐνθ' ὄναξ καὶ τάνδε φέρ' εὐπάκτοιο μελίπνουν ἐκ κηρῶ σύριγγα καλάν, *Er.* xiii. 4 κηροδέτῳ πνεύματι μελποόμενος, *Ovid. Metam.* i. 711 disparibus calamis compagine cerae inter se iunctis, *Verg. Ecl.* ii. 32 Pan primus calamos cera coniungere pluris instituit. The flute of the αὐλητής was here actually heard, accompanying the strophic portion of Io's song. The foregoing portion was recitative (παρακαταλογί). — ὑπνοδόταν νόμον: the "slumberous lay" depicts the exhaustion of Io.

576. πλάναι, τηλέπλανοι πλάναι: for the repetition, cp. *Sept.* 134 ἐπίλυσιν πόνων, ἐπίλυσιν δίδου, 171 κλύετε παρθένων κλύετε πανδίκως χειροτόνους

- τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε
 ταῖσδ' ἐνέζευξας εὐρὼν ἁμαρτοῦσαν ἐν
 πημοσύναις, ἐή,
 580 οἰστρηλάτῳ δὲ δείματι δειλαίαν
 παράκοπον ὧδε τείρεις;
 πυρί με φλέξον ἢ χθονὶ κάλυψον ἢ ποντίοις
 δάκεσι δὸς βοράν,
 μηδὲ μοι φθονήσης
 εὐγμάτων, ἄναξ.
 585 ἄδην με πολύπλανοι πλάναι
 γεγυμνάκασιν, οὐδ' ἔχω μαθεῖν ὅπα
 πημονὰς ἀλύξω.
 κλύεις φθέγμα τὰς βούκερω παρθένου;

ΠΡΟΜΗΘΕΥΣ.

- πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης,
 590 τῆς Ἰναχείας; ἢ Διὸς θάλπει κέαρ

λιτάς, *Ag.* 1458 τὰς πολλὰς τὰς πάνυ πολλὰς. The formation of a compound adjective from the substantive which it accompanies, occurs in three other passages of Aeschylus: 585 below, *Cho.* 315 πάτερ αἰνόπατερ, *Eum.* 690 πόλιν νεόπτολιν. In Sophocles it is nowhere found, but often in Euripides (τυφλόπους πούς, τρίπους χαλκόπους, πόρον εὐπαρον, κάματον εὐκάματον, etc.).

577 f. ταῖσδ' ἐνέζευξας ἐν πημοσύναις: see on 108, and cp. *Il.* ii. 111 Ζεὺς με μέγα Κρονίδης ἄτῃ ἐνέδησε βαρείῃ, *Soph. O. C.* 526 γάμων ἐνέδησεν ἄτῃ.

580 f. οἰστρηλάτῳ δείματι: see on 147. — παράκοπον: cp. παράκοποι φρενῶν *Eur. Bacch.* 33. Properly of coins, false-struck, counterfeit.

582. Cp. *Soph. O. T.* 1410 ἔξω μέ που καλύψατ' ἢ φονεύσατ' ἢ θαλάσσιον

^{inflamed} ἐκρίψατε, *Eur. Suppl.* 829 κατὰ με πέδον γὰρ ἔλοι, διὰ δὲ θύελλα σπᾶσαι, πυρὸς τε φλογμὸς ὁ Διὸς ἐν κάρῃ πέσοι.

584. μοι φθονήσης εὐγμάτων: cp. 620, 859; *Eur. H. F.* 333 οὐ φθονῶ πέπλων, 1309 λέκτρων φθονοῦσα Ζηνί.

586. γεγυμνάκασιν: cp. 592; *Eur. Hel.* 533 οὐδ' ἀγύμναστον πλάνοις ἤξειν.

588. τὰς βούκερω παρθένου: equivalent to the announcement of the speaker's name. See on 296.

589. οἰστροδινήτου: cp. *Suppl.* 573 πολὺπλαγκτον ἀθλίαν οἰστροδόνητον Ἰώ, 17 τῆς οἰστροδόνου βοός, *Od.* xii. 299 βόες ὡς ἀγελαῖαι, τὰς μὲν τ' αἰόλος οἰστρος ἐφορμηθεὶς ἐδόνησεν.

590. τῆς Ἰναχείας: see on 164. Διὰ τοῦ τὸν πατέρα αὐτῆς ὀνομάσαι ἐνέφηνε τὸν μάντιν, ὡς καὶ παρ' Ὀμήρῳ (*Od.* xi. 100) ὁ Τειρεσίας ἔνσταν δίζηαι μελιηδέα, φαίδιμ' Ὀδυσσεῦ, Schol.

ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους
Ἦρα στύγητός πρὸς βίαν γυμνάζεται.

10.

ἀντιστροφῇ.

- πόθεν ἐμοῦ σὺ πατρὸς ὄνομ' ἀπύεις,
εἰπέ μοι τᾶ μογερά, τίς ὦν,
595 τίς ἄρα μ', ὦ τάλας, τὰν ταλαίπωρον ὦδ'
ἔτυμα προσθροεῖς,
θεόσυτόν τε νόσον ὠνόμασας,
ἃ μαραίνει με χρίουσα κέντροις, ~~ἰαί~~
φοιταλέοις, ἐή.
600 σκιρτημάτων δὲ νήστισιν αἰκίαις
λαβρόσυτος ἦλθον, (ἄλλων)
ἐπικότοισι μῆδεσι δαμείσαι, δυσδαιμόνων
δὲ τίνες οἷ, ἐή,
οἷ ἐγὼ μογοῦσιν;
ἀλλὰ μοι τὸρῶς
605 τέκμηρον ὃ τι μ' ἐπαμμένει
παθεῖν, τί μῆχαρ, ἦ τί φάρμακον νόσου.

591 f. δρόμους γυμνάζεται: an extension of the accusative of the inner object (= γυμνάζειν τινὰ γυμνασίαν ὑπερμήκων δρόμων). Cp. Soph. *Al.* 1107 τὰ σέμν' ἔπη κόλας' ἐκείνους, *O. T.* 340 ἔπη, ἃ νῦν σὺ τήνδ' ἀτιμάζεις πόλιν. Krüger II. § 46, 7, 1; H. 716 a.

597. θεόσυτον: cp. λαβρόσυτος 601, and see on 116.

599. φοιταλέοις: transferred from the person affected to the thing affecting, as in Goethe's expression 'von durstiger Jagd.' Cp. *Ag.* 193 πνοαὶ κακόσχολοι νήστιδες δύσορμοι, βροτῶν ἄλαι, and see on ἀφεγγής, 115 above.

601. ἄλλων: τοῖς τῆς Ἦρας, Schol. Io shrinks from speaking the name

of her persecutor. Cp. Eur. *Hec.* 640 κοινὸν δ' ἐξ ἰδίας ἀνοίας κακὸν τᾶ Σιμωνντίδι γὰρ ὀλέθριον ἔμολε συμφορὰ τ' ἀπ' ἄλλων (the three contending goddesses). See also on 673 below.

604. τὸρῶς: cp. *Pers.* 479 σημήναι τὸρῶς.

605. ὃ τι . . . τί: cp. Soph. *O. T.* 71 πύθοιθ' ὃ τι δρῶν ἢ τί φωνῶν ρυσαίμην, Eur. *Ion* 785 πῶς ἐκπεραίνεται φράζε χῶστις ἔσθ' ὃ παῖς, *Irrh. A.* 696 γένους δὲ ποίου χῶπόθεν μαθεῖν θέλω, Plat. *Gorg.* 448 οὐδεὶς ἡρώτα ποῖα τις εἴη ἢ Γοργίου τέχνη, ἀλλὰ τίς, καὶ δυτινα δέοι καλεῖν τὸν Γοργίαν. — ἐπαμμένει: cp. *Pers.* 807 οὐ σφιν κρκῶν ὕψιστ' ἐπαμμένει παθεῖν.

δείξον εἴπερ οἶσθα·
 θρόει φράζε τᾷ δυσπλάνῳ παρθένῳ.

ΠΡΟΜΗΘΕΥΣ.

λέξω ^{hear} τορῶς σοι πᾶν ὅπερ ^{εφ' ἑαυτῇ} χρήζεις μαθεῖν,
 610 οὐκ ἐμπλέκων ^{εφ' ἑαυτῇ} αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ,
 ὥσπερ δίκαιον πρὸς φίλους οἶγ' ^{ορεῖ} οἶγ' ἐν στόμα.
 πυρὸς βροτοῖς δοτῆρ' ὁρᾷς Προμηθέα.

^{philanthropist}
 ὦ κοινὸν ὠφέλημα θνητοῖσιν φανείς,
 τλήμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;

ΠΡΟΜΗΘΕΥΣ.

^{just now}
 615 ἄρμοι' | πέπαυμαι | τοὺς ἐμοὺς θρηνῶν πόνους.

ΙΩ.

οὐκουν ^{great} πόροις ἂν τήνδε δωρεὰν ἐμοί; x

ΠΡΟΜΗΘΕΥΣ.

λέγ' ἦντιν' αἰτεῖ· πᾶν δ' ^{just} ἂν ^{bound} οὐ πύθοιό μου.

ΙΩ.

σήμηνον ὅστις ἐν ^{cries} φάραγγί σ' ὥχμασε.

608. θρόει, φράζε: asyndeton of urgent entreaty; see on 56. — τᾷ παρθένῳ: cp. 588. Aeschylus often puts like words in corresponding positions of strophe and antistrophe.

610. Cp. *Suppl.* 464 αἰνιγματῶδες τοῦπος· ἀλλ' ἀπλῶς φράσον, and 949 below.

612. πυρὸς βροτοῖς δοτῆρα: on the dative with personal verbal substantives see Krüger I. § 48, 12, 5, and on 501. — This verse, though lacking the regular caesura, is not divided in the middle, because δοτῆρ' and ὁρᾷς are

closely connected by elision. Cp. 710 and see note on 640.

613. The stichomythy is introduced by a speech of two verses (see on 38), and at 622 below the transition to a new topic is similarly marked.

615. ἄρμοι: ἀρτίως, Hesych. According to Heraclides (Eustath. on *Iliad* p. 140, 13), a Syracusan word. Cp. *Soph. Aí.* 787 τί μ' αὖ τάλαιναν ἀρτίως πεπαυμένην κακῶν ἀτρύτων ἐξ ἔδρας ἀνίστατε; *Eur. Frg.* 337 τί μ', ὦ ξέν', ἄρτι πημάτων λελησμένην ὀρθοῖς;

ΠΡΟΜΗΘΕΥΣ.

βούλευμα μὲν τὸ Δῖον, Ἑφαιίστου δὲ χεῖρ.

620 ποινὰς δὲ ποίων ἀμπλακῆμάτων τίνεις;

ΠΡΟΜΗΘΕΥΣ.

τοσοῦτον (ἀρκῶ σοι) σαφηνίσας μόνον.

καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης
δείξον τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

ΠΡΟΜΗΘΕΥΣ.

τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.

ΙΩ.

625 μή τοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν.

ΠΡΟΜΗΘΕΥΣ.

ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρηματος.

ΙΩ. speak aloud

τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν;

ΠΡΟΜΗΘΕΥΣ.

φθόνος μὲν οὐδεῖς, σὰς δ' ὀκνῶ θράξαι φρένας.

621. τοσοῦτον κτέ.: διὰ τὸ μὴ ταυτολογῆσαι, Schol. — ἀρκῶ σαφηνίσας: for the supplementary participle with ἀρκῶ, see GMT. 899.

625 f. μή τοι: 'τοι non concludendae rationi, sed asseverando hortandoque inservit' (Hermann). Cp. 436 above, Soph. *Ant.* 544 μή τοι κασιγνήτη μ' ἀτιμήσης τὸ μὴ οὐ θανεῖν, *O. C.* 1407 μή τοί με πρὸς θεῶν σφῶ γε . . . μή μ' ἀτιμήσητέ γε, 1439 μή τοι μ' ὀδύρου. — μεγαίρω: an epic word.

627. μή οὐ: cp. Soph. *Ai.* 540 τί δῆτα μέλλει μὴ οὐ παρούσαν ἔχειν; and

1056 below. Krüger II. § 67, 12, 4; GMT. 817. — γεγωνίσκειν: poetic present to γέγωνα, recurs Thuc. vii. 76.

628. θράξαι: ταραῖαι, λυπήσαι, Εὐριπίδης Πειρίθῳ, Hesych. Cp. Bekker's *Anecd.* 352, 16 ἄθρακτος, ἀτάραχος. καὶ τὸ συνεχύθη ἐθράχθη Σοφοκλῆς λέγει. Eur. *Rhes.* 803 δέδοικα δ' αὐτὸν καὶ τί μου θράσσει φρένας. The tenuis, in the shortened form, changes to aspirate from the influence of the following liquid, as in φροῖμιον (προ-οῖμιον), φροῦδος (πρό-οδος), φρουρός (πρό-ορος), etc. See Curtius *Etymol.* p. 501.

be you
In.

came
μή μου προκλήδου μάσσον ὥς ἐμοὶ γλυκύ.

PROMΗΘΕΥΣ.

630 ἐπεὶ προθυμεῖ, χρὴ λέγειν· ἄκουε δῆ.

a bit
a part ΧΟΡΟΣ.

μήπω γε· μοῖραν δ' ἡδονῆς κάμοι πόρε.

τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον—*want*

αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·

τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.

agony

PROMΗΘΕΥΣ.

635 σὸν ἔργον, Ἴοι, ταῖσδ' ὑπουργῆσαι χάριν,
ἄλλως τε πάντως καὶ κασιγνήταις πατρός.

the new *since*

629. μάσσον ὥς: = μάσσον ἤ. So in German *wie* instead of *als* after comparatives. Cp. *Il.* iv. 277 μελάντερον ἥτε πίσσα, Xenophanes in Athen. xii. 526 b οὐ μέλους ὥσπερ χίλιοι εἰς ἐπίπαν, Dios in Stob. *Flor.* 65, 16 τούτως γάρ, ὥς ἐνί, μασσότερον οἱ πλεῦνες ὥς θεῶς ἡ θεῶν ἰδρύματα ὑποτρέχοντι καὶ θεραπεύοντι, *Lys.* vii. 12 ἡγούμενος μᾶλλον λέγεσθαι ὥς μοι προσῆκε, vii. 31 ἅπαντα προθυμότερον πεποίηκα ὥς ὑπὸ τῆς πόλεως ἡναγκαζόμεν, Dem. xxv. 53 τοῦτον οὐ τιμωρήσεσθε ἀλλὰ καὶ μειζόνων ἀξιώσαντες δωρεῶν ἀφήσετε ὥς τοὺς εὐεργέτας. — προκλήδου: contains an allusion to the name Προμηθεύς.

630. ἐπεὶ προθυμεῖ: cp. 786.

631. μήπω γε: the relation of Io's adventures, beginning at this point, is in three parts. First comes Io's own narrative, given at request of the chorus; secondly, Prometheus, at Io's request, foretells her future destiny; and thirdly, he describes her previous wanderings, in order to convince her of his knowledge of the

future. The second part is further divided into two distinct portions — wanderings in Europe (700–741), and wanderings in Asia and Africa (786–818). These are separated by a digression, but interest in the continuance of the narrative is ensured by 740 f. Thus by variety of motive, and by frequent hints of what is to come, the poet keeps the spectators' attention (see on 283) and gives his material an effective dramatic form.

632 f. νόσον: cp. 596 and see note on 249. νόσον and τὰς πολυφθόρους τύχας stand in connexion; “let us hear what fatal misfortunes have brought her to this distressful state.”

634. τὰ λοιπὰ ἄθλων: cp. 780, 684; Soph. *Phil.* 24 τὰ περίλοιπα τῶν λόγων.

635. ὑπουργῆσαι χάριν: like χαρίζεσθαι χάριν. Cp. Eur. *Alc.* 842 Ἀδμήτῳ ὑπουργῆσαι χάριν, Soph. *Erg.* 313 ἀνθυπουργῆσαι χάριν.

636. ἄλλως τε πάντως καὶ: cp. *Pers.* 688 ἐστὶ δ' οὐκ εὐέξοδον, ἄλλως τε πάντως χοὶ κατὰ χθονὸς θεοὶ λαβεῖν ἀμεί-

ὥς τὰποκλαῦσαι κάποδύρασθαι τύχας
ἐνταῦθ', ὅπου μέλλοι τις οἴσεσθαι δάκρυ
πρὸς τῶν κλυόντων, ἀξίαν-τριβὴν ἔχει.

10.

640 οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαί με χρή,
σαφεῖ δὲ μύθῳ πᾶν ὅπερ προσχρήζετε
πεύσεσθε· καίτοι καὶ λέγουσ' ὀδύρομαι
θεόσσυτον χειμῶνα καὶ διαφθορὰν
μορφῆς ὅθεν μοι σχετλία προσέπτατο.

645 αἰεὶ γὰρ ὄψεις ἔννυχοι πωλεύμεναι
ἐς παρθενῶνας τοὺς ἐμοὺς παρηγόρουν
λείοισι μύθοις· ὦ μέγ' εὐδαιμον κόρη,

vous εἰσὶν ἢ μεθιέναι (here an independent clause follows), *Eum.* 726 ἄλλως τε πάντως χῶτε δεόμενος τύχοι. A temporal or conditional clause, or a participle, is the usual construction after ἄλλως τε καί. — κασιγνήταις πατρός: cp. *Hesiod Theog.* 337 Τηθὺς δ' Ὀκεανῷ Ποταμοὺς τέκε δινήμεντας.

637. Cp. *Eur. Frg.* 567 σχολὴ μὲν οὐχί, τῷ δὲ δυστυχοῦντί πως τερπνὸν τὸ λέξαι κάποκλαύσασθαι πάλιν.

638. μέλλοι: optative of a purely imaginary case. Cp. *Soph. Ant.* 666 δὴ πόλις στήσειε, τοῦδε χρὴ κλύειν, *O. T.* 314 ἄνδρα δ' ὠφελεῖν, ἀφ' ὧν ἔχοι τε καὶ δύναιτο, κάλλιστος πόνος, 979 εἰκὴ κράτιστον ζῆν ὅπως δύναιτό τις, *Thuc.* i. 120 ἀνδρῶν γὰρ σωφρόνων μὲν ἐστίν, εἰ μὴ ἀδικοῖντο, ἡσυχάζειν. *Krüger* I. § 54, 14, 4.

639. ἀξίαν τριβὴν ἔχει: = ἀξίαν (substantive) τῆς τριβῆς ἔχει. Cp. *Eur. Med.* 1124 τί δ' ἀξίόν μοι τῆσδε τυγχάνει φυγῆς;

640. Verses lacking the usual caesura, and dividing themselves into

two halves, are not frequent in Aeschylus. The greatest number (seven) occurs in the *Persians*. In this place the ill effect is somewhat relieved by a pause after οὐκ οἶδ'. — ἀπιστήσαι: disobey. Cp. *Sept.* 1030 ἔχουσ' ἀπιστον τήνδ' ἀναρχίαν πόλει, *Soph. Ant.* 381 οὐ δὴ που σέ γ' ἀπιστοῦσαν τοῖς βασιλείοισιν ἄγουσι νόμοις, *Eur. Suppl.* 380 ἦν δ' ἀπιστῶσ', οἶδε δεῦτεροι λόγοι.

642. καὶ λέγουσ' ὀδύρομαι: "the bare recital costs me tears." Cp. 197; *Eur. Hec.* 519 νῦν τε γὰρ λέγων κακὰ τέγξω τόδ' ὄμμα, πρὸς τάφῳ θ' ὅτ' ὠλλυτο, *Verg. Aen.* ii. 6 quis talia fando . . . temperet a lacrimis?

644. Cp. *Soph. Ai.* 282 τίς γάρ ποτ' ἀρχὴ τοῦ κακοῦ προσέπτατο; *Eur. Alc.* 420 οὐκ ἄφνω κακὸν τόδε προσέπτατο.

647. μέγ' εὐδαιμον: cp. *Xen. Cyr.* v. i, 28 μέγα εὐδαίμονας γενέσθαι, *Suppl.* 141 σεμνὰς μέγα ματρός, *Eur. Or.* 1691 ὦ μέγα σεμνὴ Νίκη, and 1004 below. Also μέγ' ἔσοχος, μέγα νήπιος in Homer and *Hesiod.* *Krüger* II. § 46, 6, 7.

- τί παρθελεύει δαρὸν ἐξόν σοι γάμου
 τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει
 650 πρὸς σοῦ τέθαλπται καὶ συναίρεσθαι Κύπριν
 θέλει· σὺ δ', ὦ παῖ, μάπολακτίσης λέχος
 τὸ Ζηνός, ἀλλ' ἐξελθε πρὸς Λέρνης βαθὺν
 λειμῶνα, ποιμένας βουστάσεις τε πρὸς πατρός,
 ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου.
 655 τοιοῖσδε πάσας εὐφρόνας ὀνειράσι
 συνειχόμεν δύστηνος, ἔς τε δὴ πατρὶ
 ἔτλην γεγωνεῖν νυκτίφοιτα δείματα.
 ὁ δ' ἔς τε Πυθὼ καπὶ Δωδώνης πυκνοὺς
 θεοπρόπους ἱάλλεν, ὡς μάθοι τί χρὴ
 660 δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα.

648. Enclitics form, as it were, one word with the preceding; the long thesis of the fifth foot is therefore not a blemish, especially after the phthephemimeral caesura. See on 107.

649 f. ἱμέρου βέλει: = ἔρωτι (591). In an inverse relation τόξευμα is used in *Suppl.* 1003 καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἐπὶ πᾶς τις παρελθὼν ὄμματος θελκτῆριον τόξευμ' ἐπεμψεν ἱμέρου νικώμενος. — τέθαλπται: cp. *Soph. Ant.* 1085 ἀφῆκα καρδίας τοξεύματα βέβαια τῶν σὺ θάλπος οὐκ ὑπεκδραμεῖ. θάλπος is said both of the smart of wounds and the fire of love (590). — συναίρεσθαι Κύπριν: *συνουσιάζαι*, *Schol.*

651. Crasis of μὴ ἄ- is frequent. *Cho.* 918, *Eum.* 85 f., 694, 749, *Suppl.* 200. — ἀπολακτίσης: ὡς ἀπὸ τῶν ἀλόγων ζώων, *Schol.* The coarse expression is purposely chosen, for intimidation.

652. βαθὺν λειμῶνα: grassy meadow, i.e. with thick, deep herbage. Cp. *Od.*

ix. 134 μάλα κεν βαθὺν λήιον αἶετ' εἰς ὤρας ἀμῶεν, ἐπεὶ μάλα πῖταρ ὑπ' οὐδας, *Il.* ii. 147 ὡς δ' ὅτε κινήσῃ Ζέφυρος βαθὺν λήιον ἐλθὼν, *ix.* 151 Ἀνθειαν βαθύλειμον, *Eur. Hipp.* 1138 βαθεῖαν ἀνὰ χλόαν.

654. ὄμμα λωφήσῃ: cp. 376. Desire betrays itself in the look. Cp. *Soph. Ai.* 140 πεφόβημαι πτηνῆς ὡς ὄμμα πελείας.

657. Cp. *Cho.* 523 ἐκ τ' ὀνειράτων καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη.

658 f. ἐπὶ Δωδώνης: towards Dodona. ἐπὶ with gen. of general direction or end in view, frequent in Homer (cp. *Il.* iii. 5) and Herodotus (cp. i. 1). With our passage cp. *Eur. El.* 1343 στεῖχ' ἐπ' Ἀθηνῶν, *Thuc.* i. 63 ὁποτέρωσε διακινδυνεύσει χωρήσας ἢ ἐπὶ τῆς Ὀλύμπου ἢ ἐς τὴν Ποτίδαινα. *G.* 191, VI. 2, 1 a; *H.* 799, 1, 6. — ἱάλλεν: an epic word.

660. τί δρῶντ' ἢ λέγοντα: this particularization is a favorite one in Greek. Cp. the Homeric ἢ ἔπει ἢ ἔργῳ, *Il.* i. 504. Especially appro-

ἦκον δ' ἀναγγέλλοντες αἰολοστόμους
 χρησμούς ἀσήμους δυσκρίτως τ' εἰρημένους.
 τέλος δ' ἐναργῆς βάξις ἦλθεν Ἰνάχῳ
 σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη
 665 ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμὲ
 ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις,
 εἰ μὴ θέλοι πυρωπὸν ἐκ Διὸς μολεῖν
 κεραυνὸν ὃς πᾶν ἐξαῖστώσοι γένος.

τοιοῖσδε πεισθεῖς Λοξίου μαντεύμασιν
 670 ἐξήλασέν με καπέκκλησε δωμάτων
 ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν
 Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε.
 εὐθύς δὲ μορφὴ καὶ φρένες διάστροφοι

priate in anxious inquiry of an oracle; cp. Soph. *O. T.* 70 ἐς τὰ Πυθικὰ ἐπεμψα Φοῖβου δώμαθ', ὡς πύθοισθ', ὃ τι δρῶν ἢ τί φωνῶν τήνδε ρυσαίμην πόλιν. Cp. also *Cho.* 316 τί σοι φάμενος ἢ τί βέξας, *Pers.* 174 μήτ' ἔπος μήτ' ἔργον, *Eur. Hec.* 372 μηδὲν ἐμποδὼν γένη λέγουσα μηδὲ δρῶσα, *Phoen.* 878 τί οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη. — πράσσειν φῖλα: = ἦρα φέρειν, χαρίζεσθαι. πράσσειν covers both δρᾶν and λέγειν.

662. 'Synonymorum coacervatio non modo rem ipsam, scilicet ambiguitatem oraculorum, auget atque exaggerat, sed etiam commotum Ius animum ostendit' (Schütz). So below ἐναργῆς . . . σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη.

666. ἄφετον: for the resolution see on 116. ἄφετος, at large, as said of sacred animals ranging the enclosure of a temple. Cp. Plat. *Critias* 119 ἃ ἀφέντων ὕντων ταύρων ἐν τῷ τοῦ Ποσειδῶνος ἱερῷ, *Prot.* 320 αὐτοὶ περιμόντες

νέμονται ὥσπερ ἄφετοι, *Eur. Ion* 821 δ' ἐν θεοῦ δόμοισιν ἄφετος, ὡς λάθοι, παιδεύεται. — ἀλᾶσθαι: consecutive infinitive. Krüger I. § 55, 3, 20. Cp. *Cho.* 489 ἄνεσ μοι πατέρ' ἐποπτεῦσαι μάχην.

667 f. μολεῖν κεραυνόν: see on 358 (ἦλθεν). — ἐξαῖστώσοι: see on 151.

671. ἄκουσαν ἄκων: see on 19. — ἀλλ' ἐπηνάγκαζε: refers to the notion contained in ἄκων. Cp. *Eum.* 458 ἔφθισθ' οὗτος οὐ καλῶς, μολῶν ἐς οἶκον· ἀλλὰ νιν κελαινόφρων ἐμὴ μήτηρ κατέκτα, *Eur. Bacch.* 1127 ἀπεισπάραξεν ὤμον οὐχ ὑπὸ σθένους, ἀλλ' ὁ θεὸς εὐμάρειαν ἐπεδίδου χεροῖν.

672. Διὸς χαλινός: cp. *Ag.* 133 στόμιον μέγα Τροίας, 218 ἀνάγκης λέπαδνον. — πρὸς βίαν: nearly like βία φρενῶν (*Sept.* 612), with inner reluctance.

673. The poet here omits certain details, which are related *Suppl.* 291 ff. The maid Io touches on external

ἦσαν, κεραστὶς δ', ὡς ὀρατ', ὀξυστόμῳ
 675 μύωπι χρισθεῖς' ἐμμανεῖ σκιρτήματι
 ἦσσαν πρὸς εὐποτόν τε Κερχνείας ῥέος
 Λέρνης τε κρήνην· βουκόλος δὲ γηγενὴς
 ἄκρατος ὀργὴν Ἄργος ὠμάρτει, πυκνοῖς
 ὄσσοις δεδορκῶς τοὺς ἐμοὺς κατὰ στίβους.
 680 ἀπροσδόκητος δ' αὐτὸν ἀφνίδιος μόρος

facts only; she passes over the reasons of her persecution. A hint of these has been given by Prometheus at 592. — φρένες διάστροφοι: cp. Soph. *Ai.* 447 ὄμμα καὶ φρένες διάστροφοι.

674 f. ὀξυστόμῳ μύωπι: see on 561, and cp. Schol. Apollon. Rhod. *Arg.* i. 1265 μύωψ εἶδος μυίας κατὰ τὸ ξαρ γινόμενον, ἥτις ταῖς λαγόσι τῶν βοῶν ἐπι-καθεζομένη δάκνει αὐτάς καὶ εἰς μανίαν ἄγει· ἀφ' οὗ καὶ οἰστρος λέγεται. Σώστρατος δὲ ἐν τῇ τετάρτῃ περὶ ζώων διαστέλλει τὸν μύωπα τοῦ οἰστροῦ· ὁ μὲν γὰρ μύωψ ἐκ τῶν ξύλων ἀπογεννᾶται, ὁ δὲ οἰστρος ἐκ τῶν ἐν τοῖς ποταμοῖς ἐκπλεόντων σκωρίων. But *Suppl.* 307 βοηλάτην μύωπα κινήτηριον· οἰστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας. Cp. Plin. *H. N.* xi. 28, 34, 100 pinnae insectis omnibus sine scissura, nulli cauda nisi scorpioni; . . . reliquorum quibusdam aculeus in ore ut asilo, sive tabanum dici placet.

676. εὐποτόν: cp. 812. 'The Greeks in general were so little prone to descriptive poetry that we cannot but wonder at the inexhaustible wealth of expression with which their poets describe the blessings of flowing water. It is surprising how carefully they inquired into its properties, and how they compared the waters of distant regions, distinguishing their temperature, taste, color, weight, and

their effect on the human body in drinking and bathing' (Ernst Curtius in *Griechische Quell- und Brunneninschriften*). — Κερχνείας ῥέος: Κέρχνη κρήνη Ἄργους, Schol. According to Pausanias ii. 24, 7, the small town Κερχρεαί (the later form of the name) lay on the route from Argos to Tegea. Not far away, near the coast, was the marshy lake of Lerna, renowned in the myth of Heracles. Cp. Pausan. ii. 36, 6. 'The mountain-ridge Pontinus pushes out so close to the sea that the waters welling up at its base have not space to form a river-bed. It is these springs which produce the Lernaean swamp. . . . Lerna itself was never a town; the name designates either the chief fountain, or the lake, or the whole coast-region' (E. Curtius, *Peloponnesos* II. pp. 340, 371).

678. ἄκρατος: intemperatus, unmitigated, unsoftened, like unmixed wine.

680. Here, too, the poet skilfully passes over details (see on 571). — ἀπροσδόκητος, ἀφνίδιος: joined as in Thuc. ii. 61 δούλοῖ γὰρ φρόνημα τὸ αἰφνίδιον καὶ ἀπροσδόκητον καὶ τὸ πλείστω παραλόγῳ συμβαῖνον. The form ἀφνίδιος is from ἀφνω. For the resolution, see on 2. The caesura is to be made after αὐτόν, not after ἀπροσδόκητος δ'.

τοῦ ζῆν ἀπεστέρησεν. οἰστροπλήξ δ' ἐγὼ
μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι.

κλύεις τὰ πρᾶχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὃ τι
λοιπὸν πόνων, σήμαινε· μηδέ μ' οἰκτίσας
685 ξύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ
αἰσχιστον εἶναί φημι συνθέτους λόγους.

ΧΟΡΟΣ.

ἔα ἔα, ἄπεχε, φεῦ·
οὔποτ' (ᾧδ'), οὔποτ' ^{dreamed} ηὔχουν ξένους
μολεῖσθαι λόγους ἐς ἀκοὰν ἐμάν,
690 οὔδ' ᾧδε ^{for the beheld} δυσθέατα καὶ δύσσοιστα
^{rain} πῆματα ^{as rain} λύματα ^{as rain} δειμάτα κέν-
τρῳ ψύχειν ψυχὰν ἀμφάκει.

681. οἰστροπλήξ: cp. Soph. *El.* 5
τῆς οἰστροπλήγος ἄλσος Ἰνάχου κόρης.
Whips were sometimes armed with
sharp points, to serve as goads. (cp.
on 601); so the expression οἰστροπλήξ
μάστιγι is especially fitting.

682. γῆν πρὸ γῆς: cp. *Ag. Ach.* 235
διώκειν γῆν πρὸ γῆς. Also the phrases
γῆν πρὸ γῆς ἀπιέναι, ἴτω χαιρέτω γῆν
πρὸ γῆς ὅποι βούλοιτο, φεύγω γῆν πρὸ
γῆς, quoted by Suidas (s.v. διαβαίνειν,
ἴτω, and πρὸ γῆς), Lucian *Alex.* 46
γῆν πρὸ γῆς ἐλαύνεσθαι ὡς ἀσεβῆ, Cic.
All. xiv. 10 haec et alia ferre
non possum; itaque γῆν πρὸ
γῆς cogito. The expression (πρὸ =
ἀντί) is analogous to ἀμείβεσθαι τόπον.

684. The scholiast compares Tele-
machus's words, *Od.* iii. 96 μηδέ τί μ'
αἰδόμενος μειλίσσοιο μηδ' ἐλεαίρων, ἀλλ'
εἴ μοι κατάλεξον.

685. νόσημα αἰσχιστον: cp. 1069;
Eur. Or. 10 ἀκόλαστον ἔσχε γλῶσσαν,
αἰσχίστην νόσον.

686. Cp. *Il.* ix. 312 ἐχθρὸς γάρ μοι
κεῖνος ὁμῶς Ἀἶδαο πύλῃσιν, ὅς χ' ἕτερον
μὲν κεῦθη ἐνὶ φρεσίν, ἄλλο δὲ εἴπῃ.—
συνθέτους λόγους: = composita
dicta, in Attius (v. 47, Ribbeck).

688. ηὔχουν: cp. 338, and *Ag.* 606
οὐ γάρ ποτ' ηὔχουν τῇδ' ἐν Ἀργεῖα χθονὶ
θανῶν μεθέξειν φιλότατου τάφου μέρος,
Suppl. 329 τίς ηὔχει τήνδ' ἀνέλπιστον
φυγὴν κέλσειν ἐς Ἀργος, *Eur. Hel.* 1619
οὐκ ἂν ποτ' ηὔχουν οὔτε σ' οὔθ' ἡμᾶς
λαθεῖν Μενέλαον, *Heracl.* 931 οὐ γάρ
ποτ' ηὔχει χεῖρας ἵεσθαι σέθεν.

691 f. πῆματα, λύματα, δειμάτα:
the assonance is intentional, as is the
alliteration in ψύχειν ψυχάν. Cp. 480,
959; *Eur. Or.* 1302 φονεύετε, καίνετε,
ἔλλυτε.—ἀμφάκει κέντρῳ: cp. *Ag.* 642
διπλῇ μάστιγι τὴν Ἀρης φιλεῖ. The
goad (see on 323) had two κέντρα.
Cp. Soph. *O. T.* 809 διπλοῖς κέντροισι,
Erg. 137 μάσθητα δίγονον.—ψύχειν:
chill. So πέφρικα below. Cp. *Plaut.*
Pseud. 1215 mihi... ille... cor

ἰὼ ἰὼ μοῖρα μοῖρα, ^{plight}
695 πέφρικ' εἰσιδοῦσα πρᾶξιν Ἴους.

^{lament}

ΠΡΟΜΗΘΕΥΣ.

^{you are}
πρῶ γε στενάξεις καὶ φόβου πλέα τις εἶ.
ἐπίσχεσ' ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθῃς.
^{wait until}

ΧΟΡΟΣ.

λέγ', ἐκδίδασκε· τοῖς νοσοῦσί ^{now} τοι γλυκὺ
τὸ λοιπὸν ἄλγος προῖξεπίστασθαι ^{clearly} τορῶς.

^{hurry - accipere}

ΠΡΟΜΗΘΕΥΣ.

700 τὴν πρὶν γε ^{hurry} χρεῖαν ἡνύσασθ' [ἐμοῦ πάρα
^{hurry} κούφως] μαθεῖν γὰρ τῇσδε πρῶτ' ἐχρήζετε
τὸν ἄμφ' ἐαυτῆς ἄθλον ^{effort which went before} ἐξηγουμένης
τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη

perfrigefacit. For the idea cp. *Eum.* 155 ἐμοὶ δ' ὄνειδος ἐξ ὄνειράτων μολὸν ἔτυψεν δίκαν διφρηλάτου μεσολαβεῖ κέντρον ὑπὸ φρένας, ὑπὸ λοβόν. πάρεστι μαστίκτορος δαμίλου βαρὺ τὸ περίβαρυ κρύος ἔχειν.—The present ψύχειν, after the future *μολεῖσθαι*, because the mind of the speaker reverts to the present moment.

695. πρᾶξιν: *plight*, τὸ πεπραγέαι. Cp. *Soph. Trach.* 151 τὴν αὐτοῦ σκοπῶν πρᾶξιν, 293 ἀνδρὸς εὐτυχῇ κλύουσα πρᾶξιν τήνδε, *Al.* 790 ἡκεὶ φέρων Αἴαντος ἡμῖν πρᾶξιν ἣν ἤλγησ' ἐγώ.

696. πρῶ: *mature, too soon*. Cp. *Soph. Trach.* 630 δέδοικα γὰρ μὴ πρῶ λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ, πρὶν εἰδέναι τάκεῖθεν εἰ ποθοῦμεθα, *Plat. Parmen.* 135 c πρῶ γὰρ, πρὶν γυμνασθῆναι, δρίζεσθαι ἐπιχειρεῖς καλὸν τε τί καὶ δίκαιον καὶ ἀγαθόν.—πλέα τις: for *tis* with an adjective, see H. 702 a.

698. λέγ', ἐκδίδασκε: cp. 608, and see note on 56.

701. κούφως: *with light labor* (sc. "on my part"), since it fell to Io (635) to meet their desire.—ἐχρήζετε: cp. 632 f.

702. τὸν ἄμφ' ἐαυτῆς ἄθλον: = ἄμφ' ἐαυτῆς τὸν ἐαυτῆς ἄθλον ἐξηγουμένης. An attributive of the subject or object is often modified by the intrusion of a preposition which would naturally accompany the predicate. This is most frequent with the prepositions ἐξ, ἀπό, παρά. Cp. *Cho.* 507 τὸν ἐκ βυθοῦ κλωστήρα σφύζοντες λίνου = τὸν ἐν βυθῶ κλωστήρα λίνου (i.e. net) σφύζοντες ἐκ βυθοῦ, also *Ag.* 538 κῆρυξ Ἀχαιῶν χαῖρε τῶν ἀπὸ στρατοῦ. *Krueger I.* § 50, 8, 10 (cp. H. 788 a). But it occurs also with other prepositions; thus εὐσεβεῖν τὰ πρὸς θεοῦς, *Soph. Phil.* 1441

τλῆναι⁴ πρὸς Ἡρας⁵ τήνδε τὴν νεάνίδα.²
 705 σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους
 θυμῷ βάλ', ὥς ἂν τέρματ' ἐκμάθῃς ὁδοῦ.

πρῶτον / μὲν / ἐνθένδ' ἡλίου^{τοῦ ἀντὶ} πρὸς ἀντολὰς
 στρέψασα^{στρέψα} σαυτὴν^{στρέψα} στεῖχ' ἀνηρότους γύας.^{ἀνηρότους}
 Σκύθας δ' ἀφίξει νομάδας, οἱ πλεκτάς στέγας

710 πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις-ὄχοις,
 ἐκηβόλοις τόξοισιν ἐξηρτυμένρι.

706. θυμῷ βάλε: cp. the Homeric phrase σύ δ' ἐνὶ φρεσὶ βάλλεο σῆσι (differently *Od.* i. 200 ὥς ἐνὶ θυμῷ ἀθάνατοι βάλλουσι). For the dative, cp. *Sept.* 1048 χώραν τήνδε κινδύνῳ βαλεῖν, *Soph. Phil.* 67 λύπην πᾶσιν Ἀργείοις βαλεῖς, *Eur. Phoen.* 1535 σκότον ὕμασι σοῖσι βαλῶν.

708. στρέψασα: not τρέψασα, because Io is to turn aside from Prometheus in beginning her journey.—στεῖχε γύας: cp. 837; *Sept.* 466 καίμακος προσαμβάσεις στεῖχει, in prose πορεύεσθαι πεδίον, etc. *G.* 159, N. 5; *H.* 712 b.—The geographical description which follows—a mixture of truth and fable—is based on the vague reports of the merchants who were engaged in the traffic between the Hellenic colonies on the Black Sea and the regions to the northward. Herodotus was the first to bring to the Greeks a more accurate knowledge of the country and peoples north of the Pontus.

709. Cp. *Od.* xii. 39 Σειρήνας μὲν πρῶτον ἀφίξειαι.—Σκύθας νομάδας: *Hippocr. de Aëre* 93 νομάδες δὲ καλεῦνται, ὅτι οὐκ ἔστι σφί οἰκήματα, ἀλλ' ἐν ἀμάξεσι οἰκεῦσι· αἱ δὲ ἄμαξαι εἰσι αἱ μὲν ἐλάχισται τετράκυκλοι, αἱ δὲ ἐξάκυκλοι· αὗται δὲ πῖλοισι περιπεφραγμένοι· εἰσὶ δὲ καὶ τετεχνασμένοι ὥσπερ

οἰκήματα, τὰ μὲν διπλᾶ, τὰ δὲ τριπλᾶ· ταῦτα δὲ καὶ στεγνὰ πρὸς ὕδωρ καὶ πρὸς χιόνα καὶ πρὸς τὰ πνεύματα, *Hesiod* in *Strabo* p. 302 γλακτοφάγων εἰς γαῖαν ἀπῆναις οἰκ' ἐχόντων, *Hdt.* iv. 46 τοῖσι γὰρ μήτε ἕστεα μήτε τείχεα ἢ ἐκτισμένα, ἀλλὰ φερέοικοι ἐόντες πάντες ἕωσι ἱπποτοξόται, ζῶντες μὴ ἀπ' ἀρότου, ἀλλ' ἀπὸ κτηνέων, οἰκήματά τέ σφι ἢ ἐπὶ ζευγέων, κῶς οὐκ ἂν εἴησαν οὗτοι ἄμαχοί τε καὶ ἄποροι προσμίσγειν. According to *Hdt.* iv. 19, these Scythians lived on the Carcinite gulf, west of the Crimean isthmus: τὸ δὲ πρὸς ἡῶ τῶν γεωργῶν τούτων Σκυθῶν (on the Borysthenes), διαβάντι τὸν Παντικὰπην ποταμόν, νομάδες ἤδη Σκύθαι νέμονται, οὔτε τι σπείροντες οὐδὲν οὔτε ἀροῦντες. But before Herodotus their residence had not been thus determined, and Aeschylus thinks of them as dwelling far in the north near the Ocean. Cp. *Strab.* p. 492 τὸ πρῶτον μέρος ἐκ τῶν πρὸς ἄρκτον μερῶν καὶ τὸν Ὠκεανὸν Σκυθῶν τινες νομάδες καὶ ἄμαξοικοι, *Plin. H. N.* vi. 20, 53 inhabitabilis prima pars a Scythico promuntorio ob nives, proxima inculta saevitia gentium. Anthropophagi Scythae insident humanis corporibus vescentes; ideo iuxta vastae solitudines.

οἷς μὴ ^{αἰνῶν} πελάζειν, ἀλλὰ ^{by the} γυνί-ἀλιστόνοισι
^{giving place} χρίμπτουσα ^{αἰνῶν} ῥαχίαισιν ἐκπερᾶν ^{αἰνῶν} χθόνα.
 λαιᾶς δὲ ^{αἰνῶν} χειρὸς οἱ ^{αἰνῶν} σιδηροτέκτορες
 715 οἰκοῦσι Χάλυβες, οὓς ^{αἰνῶν} φυλάξασθαί σε ^{αἰνῶν} χρή.
^{αἰνῶν} αἰήμεροι γὰρ οὐδὲ ^{αἰνῶν} προσπλάτοι ^{αἰνῶν} ξένοισι.
 ἥξεις δ' Ὑβρίστην ^{αἰνῶν} ποταμὸν οὐ ^{αἰνῶν} ψευδώνυμον,
 ὃν μὴ ^{αἰνῶν} περάσης, οὐ γὰρ ^{αἰνῶν} εὐβατος ^{αἰνῶν} περᾶν,
 πρὶν ἂν ^{αἰνῶν} πρὸς αὐτὸν ^{αἰνῶν} Καύκασον ^{αἰνῶν} μόλῃς, ὁρῶν
 720 ὕψιστον, ἔνθα ^{αἰνῶν} ποταμὸς ^{αἰνῶν} ἐκφυσᾷ ^{αἰνῶν} μένος

712. πελάζειν . . . ἐκπερᾶν: jussive infinitive. Cp. *Eum.* 1007 τὸ μὲν ἀτηρὸν χώρας κατέχειν, τὸ δὲ κερδαλέον πέμπειν. GMT. 784.

713. χρίμπτουσα: before ῥ-. See on 1023.—ῥαχίαισιν: κυρίως δὲ πᾶς ὁ πετρώδης αἰγιαλὸς ῥαχία καλεῖται, *Etym. Mag.* p. 702, 51.—Cp. *Choril. Frg.* 2 (p. 719 Nauck) γῆς ὁστοῖσιν (i.e. stones) ἐγχιμφοθεῖς πόδα.

714. Either verses have fallen out between 713 and 714, in which some other region, to be visited by Io after leaving the Ocean, was mentioned (cp. *Frsg.* IX. of the *Προμηθεὺς Λυόμενος*), or the poet means that Io, having passed the Nomad Scythians in her course along the shore of Ocean, is to leave the Chalybes at her left, that is, wander inland and southward between the Scythians and Chalybes, until she reaches the river Hybristes. This she must follow upwards to its source in the Caucasus (720).—λαιᾶς χειρὸς: on the genitive, see *Krüger II.* § 46, 1, 3; *G.* 179, 2; *H.* 760; and *Schneidewin-Nauck* on *Soph. El.* 900.

715. A tribrach in the second foot; the only occurrence in this play. See on 2. Resolutions are more frequent in this description than in other portions of the *Prometheus*. This is due

to the exceptional subject-matter and the number of proper names. See 717, 720, 721, 722, 729, 730, 735, 788, 793, 796, 805, 809, 811, 840, 847, 849, 851, 869.—Χάλυβες: these are elsewhere (*Hdt.* i. 28; *Strab.* p. 678) said to live south of the Black Sea. Aeschylus places them in Northern Scythia, because he regards them as Scythians (*Sept.* 728 χάλυβος Σκυθῶν ἄποικος), and identifies their land with the region which produced the Scythian steel (cp. 301). This region was in reality the Ural Mountains.

717. Ὑβρίστην ποταμὸν: the scholiast remarks, τὸν Ἀράξην, παρὰ τὸ ἀράσσειν καὶ ἡχεῖν τὰ κύματα αὐτοῦ. The ancient expounders, we see, read ὕβριστην, and supposed that by the designation "boisterous stream" the poet meant the Araxes, referring its name to ἀράσσειν. Cp. *Eustath.* on *Dionys. Perieget.* 739 τοῦ δὲ Μασσαγετικοῦ τούτου Ἀράξου μέμνηται καὶ Αἰσχύλος, καὶ ἀρέσκεται καὶ ἐκεῖνος ἀπὸ τοῦ ἀράσσειν καλεῖσθαι αὐτόν. As to Aeschylus's actual notion, see on 714.

718. εὐβατος περᾶν: see on 706.

719 f. πρὸς αὐτὸν Καύκασον ἔνθα κτέ.: = πρὸς αὐτὸν τὸν τοῦ Καυκάσου τόπον ἔνθα ποταμὸς ἐκφυσᾷ μένος, till thou hast come to its very source on the

κροτάφων ἀπ' αὐτῶν. ἔ' ἀστρογείτονας δὲ χρῆ
 ἰ Κορυφὰς ὑπερβάλλουσιν ἐς μεσημβρινὴν
 βῆναι κέλευθον, ἐνθ' Ἀμαζόνων στρατὸν
 ἦξαι στυγάνορ', αἱ Θεμίσκυραν ποτε
 725 κατοικιοῦσιν ἀμφὶ Θερμῶδονθ', ἵνα
 τραχεῖα πόντου Σαλμυδησσία γνάθος
 ἐχθρόξενος ναύταισι, μητρὶα νεῶν.
 αὐταί σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.
 ἰσθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις

heights of Caucasus. αὐτόν belongs in sense to *ἐνθα ποταμός*, etc., and contrasts the source with the lower course of the river. The poet, it would seem, imagines the Caucasus range to lie southeast of the scene of the play, and (as appears from the following) north of the Black and Azov seas.

722. *ὑπερβάλλουσιν*: not *ὑπερβαλοῦσαν*, because the southerly course is to be entered on *during* the passage of the mountain.

723 f. Ἀμαζόνων: cp. 416. — *στυγάνορα*: cp. *Suppl.* 287 καὶ τὰς ἀνάνδρους κρεοβόρους τ' Ἀμάζονας. — *Θεμίσκυραν* ... ἀμφὶ *Θερμῶδοντα*: the fabulous race of the Amazons was sometimes assigned to the river Thermodon and the city Themiscyra (Strabo p. 505 τὴν δὲ Θεμίσκυραν καὶ τὰ περὶ τὸν Θερμῶδοντα πεδία καὶ τὰ ὑπερκείμενα ὕψη ἅπαντα Ἀμαζόνων καλοῦσι καὶ φασιν ἐξελαθῆναι αὐτὰς ἐνθένδε), sometimes to the part of Scythia bordering on the sea of Azov and the Tanais. The first-named view, in post-Homeric times, became the more generally accepted. Aeschylus avoids conflict with it by assuming a later migration of the Amazons from Scythia to the Thermodon. Migration in the contrary direction is assumed by Hdt. iv. 110.

725 f. *ἵνα* ... *Σαλμυδησσία γνάθος*: not a definition of *Θερμῶδοντα*, but of the whole country of the Amazons, which is thereby given a greater extension: *round about the Thermodon to where, etc.* There is perhaps a reference to *Il.* iii. 187 οἱ ῥα τότε ἔστρατόωντο παρ' ὕχθας Σαγγαρίοιο . . . ἡματι τῷ ὅτε τ' ἦλθον Ἀμαζόνες ἀντιάνειραι, in ignorance or neglect of the great actual distance. Salmydessus, according to Strab. p. 319, is an ἔρημος αἰγιαλὸς καὶ λιθώδης, ἀλίμενος, ἀναπεπταμένος πολὺς πρὸς τοὺς βορέας, σταδίων ὅσον ἑπτακοσίων μέχρι Κυανέων τὸ μῆκος (that is, from the cape Thynias to the Thracian Bosphorus). Cp. Soph. *Ant.* 966 παρὰ δὲ κυανέων σπιλάδων διδύμας ἁλὸς ἀκταὶ Βοσπόριαι ἰδ' ὁ Θρηκῶν Σαλμυδησσός, Xen. *Anab.* vii. 5. 12 Σαλμυδησσόν, ἐνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλὰὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ παμπόλῳ τῆς θαλάττης.

727. *μητρὶα*: cp. Hesiod *O. D.* 826 ἄλλοτε μητρὶα πέλει ἡμέρη, ἄλλοτε μήτηρ.

728. *μάλ' ἀσμένως*: as *στυγάνορες* (724), the Amazons will *cheerfully* aid Io, who is *ἀστεργάνωρ* (898).

729. *λίμνης*: *Μαιώτιδος*, defined by what follows. Cp. 364.

- 730 Κιμμερικὸν ἤξεις, ὃν θρασυσπλάγχυνος σε χρὴ
 + λιποῦσαν αὐλῶν' ἐκπερᾶν Μαιωτικόν.
 ἔσται δὲ θνητοῖς εἰσαεὶ λόγος μέγας
 τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος
 κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον
 735 ἥπειρον ἤξεις Ἀσιάδ'. ἄρ' ὑμῖν δοκεῖ
 ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς
 βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς
 χρήζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.
 πικροῦ δ' ἔκυρσας, ᾧ κόρη, τῶν σῶν γάμων
 740 μνηστῆρος. οὗς γὰρ νῦν ἀκήκοας λόγους,
 εἶναι δόκει σοὶ μηδέπω 'ν προοιμίῳ.

ΙΩ.

ἰὼ μοί μοι.

ΧΟΡΟΣ.

ἐὴ ἐή.

730. The only case in our play of a dactyl in the first foot. See on 18. — Join ὃν λιποῦσαν χρὴ σε ἐκπερᾶν αὐλῶνα Μαιωτικόν.

731. αὐλῶνα: properly *valley*; said of a strait of the sea here and Soph. *Trach.* 100 ποντίας αὐλῶνας. The channel of the Bosphorus is meant, not the sea of Azov itself.

732. λόγος μέγας: cp. Soph. *Ai.* 226 ἀγγελίαν . . . τὰν ὁ μέγας μῦθος (rumor late serpens) ἀέξει.

733. Βόσπορος: the understanding of this name as βοὸς πόρος (cp. τῆς σῆς πορείας) helped to fix the direction of Io's legendary wandering. The derivation, however, is wrong. At any rate the Thracian Bosphorus, which, even more universally than the Cimmerian, was believed to owe its name to Io's passage, really received its name from the goddess Ἐκάτη Φωσφό-

ρος (dialectic Βοσπόρος), who was there worshipped.

734. λιποῦσα δ' Εὐρώπης πέδον: the Cimmerian Bosphorus was considered the boundary of Europe and Asia. Cp. 790. All the places hitherto mentioned Aeschylus regards as belonging to Europe. See on 631.

735. ἄρ' ὑμῖν δοκεῖ: ἄρα confidently spoken for ἄρ' οὐ (as -ne for non ne). Cp. Soph. *O. T.* 822 ἄρ' ἔφυν κακός, ἄρ' οὐχὶ πᾶς ἀναγνος; *O. C.* 753 ἄρ' ἄθλιον τοῦναιδος ὠνελδισ' εἰς σὲ κἀμὲ καὶ τὸ πᾶν γένος; 780 ἄρ' ἂν ματαίου τῆσδ' ἂν ἡδονῆς τύχοις; Krüger I. § 69, 9.

736. ὁμῶς: = ὁμοίως. Cp. *Eum.* 387 δυσοδοπαίπαλα δερκομένοισι καὶ δυσομάτοις ὁμῶς, 695 τό τ' ἡμᾶρ καὶ κατ' εὐφρόνην ὁμῶς, *Il.* i. 209 ἔμφω ὁμῶς θυμῷ φιλέουσά τε κηδομένη τε.

741. εἶναι ἐν προοιμίῳ: like ἐν τισιν ἀριθμεῖσθαι; belong to the προοίμια,

ΠΡΟΜΗΘΕΥΣ.

σὺ δ' αὖ κέκραγας ^{my} κἀναμυχθίζεις· τί που
δράσεις, ὅταν τὰ λοιπὰ πυνθάνη κακά;

ΧΟΡΟΣ.

745 ἦ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς;

ΠΡΟΜΗΘΕΥΣ.

^{3 f. m. m.} δυσχείμερόν γε πέλαγος ἀτηρᾶς ^{sea} δύης.

• ιο.

τί δῆτ' ἐμοὶ ζῆν κέρδος, ^{at once} ἄλλ' οὐκ ἐν τάχει
ἔρριψ' ἐμαυτὴν τῇσδ' ἀπὸ στύφλου πέτρας,
^{on earth falling} ὅπως πέδοι σκηψασθαι τῶν πάντων πόνων
750 ἀπηλλάγην; κρεῖσσον γὰρ εἰσάπαξ ^{once} θανεῖν
ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς.

ΠΡΟΜΗΘΕΥΣ.

^{then} ἦ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,
ὅτῳ θανεῖν μέν ἐστιν οὐ πεπρωμένον·
αὕτη γὰρ ^{what I have been} ἦν ἂν πημάτων ἀπαλλαγή·
755 νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος.

count as such. Cp. Pers. 435 εἰ νῦν
τόδ' ἴσθι, μηδέπω μεσοῦν κακόν, Eur.
Med. 60 ἐν ἀρχῇ πῆμα κοῦδέπω μεσοῖ.
On the aphaeresis see Krüger II. § 14,
9, 5; H. 83.

742. αὖ: see 696.

745. τῇδε: belongs to λοιπόν.

746. Cp. Sept. 758 κακῶν δ' ὥσπερ
θάλασσα κύμ' ἄγει· τὸ μὲν πίτνον, ἄλλο
δ' αἶρει τρίχαλον κτέ., Suppl. 470 ἄτης
ἄβυσσον πέλαγος . . . ἐσβέβηκα κοῦδα-
μοῦ λιμὴν κακῶν.

747. Cp. Eur. Med. 145 τί δέ μοι
ζῆν ἔτι κέρδος; 798 ἴτω· τί μοι ζῆν
κέρδος;

748. στύφλου: Hesych. στύφλον ἢ

στυφελόν· τραχύ, σκληρόν. Cp. Pers.
303 στύφλους παρ' ἀκτᾶς, 984 στυφελοῦ
ἐπ' ἀκτᾶς.

749 f. ὅπως ἀπηλλάγην: see on 157.

753. θανεῖν μέν: as if τέρμα δὲ μό-
χθων οὐδέν ἐστι προκείμενον followed.

754. For the thought cp. Soph.
Trach. 1173 τοῖς γὰρ θανοῦσι μόχθος οὐ
προσγίγνεται, El. 1170 τοὺς γὰρ θανόν-
τας οὐχ ὀρῶ λυπούμενους.

755. νῦν δέ: nunc vero; follow-
ing the thought εἰ θανεῖν πεπρωμένον
ἦν, αὕτη ἦν ἂν πημάτων ἀπαλλαγή.—
Cp. 257.

756. πρὶν ἂν ἐκπέσῃ τυραννίδος:
unlike the statement made in 258.

IN.

ἦ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία;

ΠΡΟΜΗΘΕΥΣ.

ἦδοι' ἄν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν. *happen*

IN.

πῶς δ' οὐκ ἄν, ἥτις ἐκ Διὸς πάσχω κακῶς; *at hand*

ΠΡΟΜΗΘΕΥΣ.

760 ὥς τοῦνυν ὄντων σοι γεγηθέναι πάρα. *That shall be learn*

IN.

πρὸς τοῦ τύραννα-σκήπτρα συληθήσεται; *be stripped of*

ΠΡΟΜΗΘΕΥΣ.

πρὸς αὐτὸς αὐτοῦ (κενοφρόνων) βουλευμάτων. *headstrong*

Prometheus at last lifts slightly the veil of the secret so often hinted at, and defines somewhat the danger threatening Zeus. But the former statement, πλὴν ὅταν κείνῳ δοκῇ, is really more exact. For ἐκπεσεῖν τυραννίδος is only a possibility, which in the end is not fulfilled.

760. ὄντων: sc. τῶνδε, as Soph. *Ai.* 981 ὥς ὧδ' ἐχόντων . . . πάρα στενάζειν, *Ant.* 1179 ὥς ὧδ' ἐχόντων τάλλα βουλεύειν πάρα. GMT. 848 and 917.

761. τύραννα σκήπτρα: cp. Soph. *Ant.* 1169 τύραννον σχῆμα, Eur. *Andr.* 3 τύραννον ἐστίαν, *Hipp.* 843 τύραννον δῶμα. Like δούλος, κασίγνητος, γέρων, and gentile nouns, τύραννος is a word which hovers between substantive and adjective. Cp. *Ag.* 750 γέρων λόγος, *Erg.* 317 γέρον γράμμα (*Catull.* lxviii. 46 charta loquatur anus), *Erg.* 338 κάπηλα τεχνήματα. σκήπτρα is accusative. G. 197, n. 2; H. 724 a.

762. πρὸς αὐτὸς αὐτοῦ: the metre

would permit αὐτὸς πρὸς αὐτοῦ, but the juxtaposition of αὐτὸς αὐτοῦ adds point to the expression and sharpens its irony. See on 19; and cp. *Ag.* 836 τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται, *Soph. Ai.* 1132 τοὺς γ' αὐτὸς αὐτοῦ πολεμίους, *O. C.* 929 σὺ δ' ἄξιαν οὐκ οὔσαν αἰσχύνεις πόλιν τὴν αὐτὸς αὐτοῦ, 1356 τὸν αὐτὸς αὐτοῦ πατέρα τόνδ' ἀπῆλασας, *Timocles*, *Meineke Com.* III. p. 593 τὰς αὐτὸς αὐτοῦ συμφορὰς βῆρον φέρει, *Philemon*, *Meineke Com.* IV. p. 50 τοὺς αὐτὸς αὐτοῦ βούλεθ' ὑγιαίνειν φίλους; also the verse quoted by *Macarius VIII.* 18 (*Paroemiogr. Graec.* II. p. 216 ed. Leutsch) τὴν αὐτὸς αὐτοῦ (νῦν) θύραν κρούεις λίθῳ, *Babr.* 56, 9 τὰ γ' αὐτὸς αὐτοῦ πᾶς τις εὐπρεπῇ κρίνει. In prose, *Aeschin.* III. 233 καταλέλυκεν τὴν αὐτὸς αὐτοῦ δυναστείαν (where some mss. have the usual order αὐτὸς τὴν), [*Plat.*] *Alc.* II. 144 c οὐδὲ τὴν οἰοῦν μητέρα διεννοεῖτο ἀποκτείνειν, ἀλλὰ τὴν αὐτὸς

ΙΩ.

ποιῶ τρόπῳ; σήμενον, εἰ μή τις βλάβῃ.

ΠΡΟΜΗΘΕΥΣ.

γαμέϊ γάμον τοιοῦτον ᾧ ποτ' ἀσχαλᾷ. *griene*

ΙΩ.

765 θέορτον ἢ βρότειον; εἰ ῥητόν, φράσον.

ΠΡΟΜΗΘΕΥΣ.

τί δ' ὄντιν'; οὐ γὰρ ῥητὸν αὐδᾶσθαι τόδε.

ΙΩ.

ἢ πρὸς δάμαρτος ἐξαιίσταται θρόνων;

ΠΡΟΜΗΘΕΥΣ.

ἢ *bean* τεξεταιί γε παῖδα φέρτερον πατρός.

ΙΩ.

οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης; *escape*

ΠΡΟΜΗΘΕΥΣ.

770 οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμῶν λυθείς.

αὐτοῦ, Nicostrat. in Stob. Flor. 70, 12 εἰ γε μέλλει τις . . . ἡδέως . . . εἰς τὴν οἰκίαν τὴν αὐτὸς αὐτοῦ εἰσελεύσεσθαι, Parthen. 3 πρὸς τῆς αὐτὸς αὐτοῦ γενεᾶς τρωθείς, Aristid. i. p. 128 σαγηνεύων τὴν ἀρχὴν τὴν αὐτὸς αὐτοῦ, ii. p. 148 δ' δ' ἀφ' ἐστίας ἀρξάμενος τῆς αὐτὸς αὐτοῦ τὸ σύμμετρον ἡρεῖτο πρὸ τοῦ πλέονος. Also Ovid. Am. i. 7, 28 valui poenam fortis in ipse meam, Ars Amat. iii. 668 indicio prodor ab ipse meo.

763. εἰ μή τις βλάβῃ: cp. 106.

764. ἀσχαλᾷ: for the tense see on 171. Krüger II. § 53, 1, 1. Cp. Eur. Phoen. 633 οὐ γὰρ οἶδ' εἴ μοι προσειπεῖν αὐθις ἔσθ' ὑμᾶς ποτε.

765. θέορτον: cp. 116.

766. τί δ' ὄντινα: cp. Soph. O. T.

1056 τί δ' ὄντιν' εἶπε; ὄντινα refers to the question θέορτον ἢ βρότειον: in full τί δ' ("why ask") ὄντινα γάμον γαμέϊ;—γάρ: because τί δ' ὄντιν' implies a refusal.—ῥητὸν αὐδᾶσθαι: cp. Ar. Av. 1713 οὐ φατὸν λέγειν, Orph. Arg. 931 οὐ φατὸν εἰπεῖν, also Eur. Bacch. 472 ἄρρητ' ἀβακχεύτοιςιν εἰδέναι βροτῶν.

767. ἐξαιίσταται: for the present tense see note on 513.

768. See Introd. p. 17. The word φέρτερον recalls the passage of Pindar in question (quoted in note to 924).

770. ἂν: peradventure. The uncertainty implied in ἂν refers solely to the possible alternative that Zeus, unwarned by Prometheus, shall enter into the fatal union.

ΙΩ.

τίς οὖν ὁ λύσων ἐστὶν ἄκοντος Διός;

^{the him} ΠΡΟΜΗΘΕΥΣ.

τῶν σῶν ^{ordained} τιν' αὐτὸν ἐκγόνων εἶναι χρεών.

ΙΩ.

πῶς εἶπας; ἢ ἄμους παῖς σ' ἀπαλλάξει κακῶν;

ΠΡΟΜΗΘΕΥΣ.

τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.

775 ἥδ' οὐκέτ' ^{interpret} ^{ΙΩ.} ^{prophecy} εὐξύμβλητος ἢ χρησμοφδία.

ΠΡΟΜΗΘΕΥΣ.

[καὶ μηδὲ σαυτῆς ἐκμαθεῖν ζήτει πόνους.

ΙΩ.

μή μοι προτείνων κέρδος εἴτ' ^{with hold} ἀποστέρει.

ΠΡΟΜΗΘΕΥΣ.

|δυοῖν λόγοιν|σε θατέρω δωρήσομαι.

771 f. ὁ λύσων: see on 27. The object is easily supplied; cp. 27, 176, 337, 721, 783, 785. — Io's words, "who shall free thee against Zeus's will?" imply "no one can free thee." Accordingly Prometheus, without regard to ἄκοντος Διός, answers, to Io's astonishment, "from thy offspring my deliverer shall come." In point of fact the deliverance, in the following drama, does not come about ἄκοντος Διός, but rather, as in Hesiod *Theog.* 529, οὐκ ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος.

774. ἀπὸ Ἰοῦς Ἐπαφος, οὗ Λιβύη, ἧς Βῆλος, οὗ Δαναός, οὗ Ἑπερμνήστρα ἢ μὴ κτείναςα τὸν Λυγκέα τὸν ὁμόζυγον, ἧς Ἄβας, οὗ Προῖτος, οὗ Ἀκρίσιος, οὗ Δα-

νάη, ἧς Περσεύς, οὗ Ἡλεκτρύων, οὗ Ἀλκμήνη, ἧς Ἡρακλῆς, Schol.

775. οὐκέτι: no longer, in contrast to the foregoing revelations. — εὐξύμβλητος: cp. Soph. *Trach.* 604 ἀξύμβλητον ἀνθρώπῳ μαθεῖν, Cho. 170 εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.

776 f. καὶ μηδὲ σαυτῆς: and thine own sufferings, too, seek not to learn; that is, "thou understandest not my prophecy; shouldst thou ask to know it, thine own sufferings also would be revealed to thee; the explanation of the prophecy involves the prediction of thy woes." — προτείνων: not προτείνας; "do not hold it forth and at the same moment deprive me of it."

778. On this construction of δωρεῖ-

IN.

give-choice

ποίοιν; πρόδειξον| αἵρεσίν τ' ἐμοὶ δίδου.

ΠΡΟΜΗΘΕΥΣ.

780 δίδωμ'. ἐλοῦ γὰρ ἡ πόνων τὰ λοιπά σοι
φράσω σαφηνῶς ἡ τὸν ἐκλύσονται ἐμέ.

ΧΟΡΟΣ.

τούτοιον σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν
θέσθαι θέλησον, μηδ' ἀτιμάσης λόγου.
καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,
785 ἐμοὶ δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ. (yeas (he knew))

ΠΡΟΜΗΘΕΥΣ.

ἐπεὶ προθυμέισθ', οὐκ ἐναντιώσομαι
τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρήζετε.
σοὶ πρῶτον, Ἰοῖ, πολύδονον πλάνην φράσω,
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.

σθαι (accus. of person and dat. of thing) see Krüger II. § 48, 7, 4.

780. Cp. Eur. *Phoen.* 951 τοῖνδ' ἐλοῦ δυοῖν πότμοι τὸν ἕτερον· ἡ γὰρ παῖδα σῶσον ἡ πόλιν. — ἐλοῦ γὰρ ἡ: ἡ... ἡ in indirect question, as in Homer, for the common εἰ... ἡ, to express sharp contrast of the alternatives (δυοῖν θατέρω). Cp. *Cho.* 800 εἰδῶμεν ἡ νικῶμεν ἡ νικώμεθα, Soph. *O. C.* 80 οἶδε γὰρ κρινοῦσί σοι ἡ χρὴ σε μίμνειν ἡ πορεύεσθαι πάλιν, Eur. *Med.* 492 οὐδ' ἔχω μαθεῖν ἡ θεοὺς νομίσεις τοὺς τότε οὐκ ἄρχειν ἔτι ἡ καινὰ κείσθαι θέσμι' ἀνθρώποις τὰ νῦν. See Krüger II. § 65, 1, 3. — πόνων τὰ λοιπά: cp. 634. — The stichomythy ends with a speech of two verses.

782. τούτοιον: sc. τοῖν χαρίτοιον. The dual of δ, οὗτος, ὅδε, αὐτός, ὅς, ὅστις has one form for all genders in the older Attic.

783. ἀτιμάσης λόγου: sc. με (see on 771). For the expression, cp. *Suppl.* 378 τάσδ' ἀτιμάσαι λιτάς, Soph. *O. C.* 49 μή μ' ἀτιμάσης, ... ὦν σε προστρέπω φράσαι, 1273 οὐδ' ἀνταμείβει μ' οὐδέν, ἀλλ' ἀτιμάσας πέμψεις ἄναυδος, *Ant.* 21 οὐ γὰρ τάφου ... τὸν δ' ἀτιμάσας ἔχει; *O. C.* 1278 ὡς μή μ' ἄτιμον ... οὕτως ἀφῇ με μηδὲν ἀντειπὼν ἔπος, *O. T.* 788 καὶ μ' ὁ φοῖβος ὦν μὲν ἐκόμην ἄτιμον ἐξέπεμψεν.

788. πολύδονον: see on 589.

789. ἐγγράφου κτέ.: cp. *Suppl.* 179 αἰνῶ φυλάξαι τὰ μ' ἔπη δελτουμένας, *Eum.* 274 δελτογράφῳ δὲ πάντ' ἐπωπῆ φρενί, Soph. *Fr.* 535 θὲς δ' ἐν φρενὸς δέλτοις τοὺς ἐμοὺς λόγους, *Cho.* 450 τοιαῦτ' ἀκούων ἐν φρεσὶν γράφου, Soph. *Phil.* 1325 καὶ ταῦτ' ἐπίστω καὶ γράφου φρενῶν ἔσω, Pind. *Ol.* xi. 2 πόθι φρενὸς ἐμᾶς γέγραπται, Paul. *Ep. Cor.* II. iii. 3 ἐπιστολὴ Χριστοῦ ἐγγεγραμμένη οὐκ ἐν πλαξὶ λιθίναις, ἀλλ' ἐν πλαξὶ καρδίας.

790 ὅταν περάσῃς ρεῖθρον, ἡπείρουν ὄρον,
πρὸς ἀντολὰς φλογῶπας ἡλιοστιβεῖς

* * * * *

πόντου περῶσα φλοῖσβον, ἔς τ' ἂν ἐξίκη
πρὸς Γοργόνεια πεδία Κισθήνης, ἵνα
αἱ Φορκίδες ναίουσι δηναιαὶ κόραι
795 τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἐκτημέναι,
μονόδοντες, ἃς οὐθ' ἥλιος προσδέρκεται
ἀκτῖσιν οὐθ' ἡ νύκτερος μήνη ποτέ.
πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,
δρακοντόμαλλοι Γοργόνες βροτοστυγεῖς,

790. *ρεῖθρον*: i.e. the strait. — *ἡπείρουν ὄρον*: see on 734.

791. *ἀντολὰς ἡλιοστιβεῖς*: periphrasis for *ἀντολὰς ἡλίου*. With *ἡλιοστιβῆς* cp. *Sept.* 859 τὰν ἀστιβῆ ἴπῳ λωνι. — The following places must therefore lie in the east. Thence Io is to reach Egypt by following the course of the river Aethiops (809 ff.). — After 791 some verses have fallen out.

792. *πόντου*: probably the Caspian is meant, with which, however, the ancients confounded the sea of Aral.

793. *Γοργόνεια*: explained by 798 f. The home of the Gorgons, although placed in the west by Hesiod (*Theog.* 274 f.), was sometimes thought of as in the east. Cp. Schol. Pind. *Pyth.* x. 72 αἱ δὲ Γοργόνες κατὰ μὲν τινὰς ἐν τοῖς Ἑρυθραίοις μέρεσι καὶ τοῖς Αἰθιοπικοῖς, ἃ ἔστι πρὸς ἀνατολὴν καὶ μεσημβρίαν, κατὰ δὲ τινὰς ἐπὶ τῶν περάτων τῆς Λιβύης ἃ ἔστι πρὸς δύσιν. Cisthene we must accordingly understand to be in the far east, at the end of the world. The verse of the comic poet Cratinus (quoted by Harpocration

under Κισθήνη), κἀνθενδ' ἐπὶ τέρματα γῆς ἤξεις καὶ Κισθήνης ὄρος ὕψει, is probably a parody of this passage.

794. αἱ Φορκίδες . . . δηναιαὶ κόραι: cp. Hesiod *Theog.* 270 Φόρκυι δ' αὖ Κητῶ Γραίας τέκε καλλιπαρῆους ἐκ γενετῆς πολιὰς, τὰς δὲ Γραίας καλέουσιν . . . Γοργούς θ' αἱ ναίουσι πέρην κλυτοῦ Ὠκεανοῖο.

795. *τρεῖς κυκνομόρφοι*: three is the number commonly given, but Hesiod seems to mention only two Graeae, Pephredo and Enyo. 'Swan-form — perhaps a swan's body with a human head — belongs to them because they are sea-divinities, and swim in the sea like water-fowl. For a like reason other sea-gods were given the form of fishes' (Schoemann, *Die Hesiodische Theogonie*, p. 156). — *ἐκτημέναι*: the perfect ἐκτῆσθαι, for κεκτῆσθαι, recurs *Il.* ix. 402, and in Herodotus.

796 f. Cp. *Erg.* 169 ἃς οὐτε πέμφιξ ἡλίου προσδέρκεται οὐτ' ἀστερωπὸν ὕμμα Λητώας κόρης. — The scholiast notes κατὰ φύσιν δὲ ὑπὸ γῆν καὶ οὐτε ἡλίῳ οὐτε σελήνῃ ἦσαν θεαταί.

798 f. *ἀδελφαί*: cp. Hesiod *l.c.* Their names are Σθεινώ, Εὐρυάλη, and

800 ἄς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς·
 τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω.
 ἄλλην δ' ἄκουσον δυσχερῇ θεωρίαν·
 ὄξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας
 γρύπας φύλαξαι, τὸν τε μουνῶπα στρατὸν

Μέδουσα. — δρακοντόμαλλοι: cp. Cho. 1048 γυναῖκες αἶδε (the Erinyes) Γοργόνων δίκην... πεπλεκτανημένοι πυκνοῖς δράκουσιν. For μαλλός said of hair, cp. Eurip. Bacch. 112 πλοκάμων μαλλοῖς.

801. φρούριον: here cautio, οἶον φρουρήσασθαι. The scholiast explains καταγωγήν ἣν ὀφείλεις φυλάσσειν. Cp. φρούριον· προφύλαγμα, Hesych. See 715, 804; also 712, 718, 807.

803. See on 804; also Ctesias *Exc. Ind.* 12 ἔστι δὲ καὶ χρυσὸς ἐν τῇ Ἰνδικῇ χώρα, οὐκ ἐν τοῖς ποταμοῖς εὕρισκόμενος καὶ πλυνόμενος, ὥσπερ ἐν τῷ Πακτωλῷ ποταμῷ· ἀλλ' ὕρη πολλὰ καὶ μεγάλα, ἐν οἷς οἰκοῦσι γρύπες, ὕρνεα τετράποδα, μέγεθος ὅσον λύκος· σκέλη καὶ ὕνυχες ὅσπερ λέων· τὰ ἐν τῷ ἄλλῳ σώματι πτερὰ μέλανα, ἐρυθρὰ δὲ τὰ ἐν τῷ στήθει· δι' αὐτοὺς δὲ ὁ ἐν τοῖς ὕρνεσι χρυσὸς πολὺς ὧν γίνεται δυσπρόριστος. Cp. Solin. 13 in Asiatica Scythia terreae sunt locupletes, inhabitabiles tamen, nam cum auro et gemmas affluant, Grypes tenent universa, alites ferocissimae et ultra omnem rabiem saevientes, quarum immanitate obsistente ad venas divites accessus difficilis ac rarus est; quippe visos discerpunt veluti geniti ad plectendam avaritiae temeritatem. — Ζηνὸς κύνας: as servants of Zeus; cp. 1021 below. Said of the eagles Ag. 136 πτανοῖσιν κυσὶ πατρός, and of the

Harpies Apoll. Rh. Arg. ii. 280 μεγάλοιο Διὸς κύνας. — ἀκραγεῖς: Hesych. ἀκραγές· δυσχερές, σκληρόν, ὀξύχολον (Bekk. Anecd. p. 360, 17 ἀκρόχολον). From ἄκρος and ἀγη (= ζῆλος), exceedingly violent.

804. μουνῶπα: see on 543. — στρατὸν Ἀριμασπὸν: see on 761. On the name, Hdt. iv. 27 οὐνομάζομεν αὐτοὺς σκυθιστὶ Ἀριμασπούς· ἄριμα γὰρ ἐν καλέουσι Σκύθαι, σποῦ δὲ τὸν ὀφθαλμόν, Eustath. on Dion. Perieg. 31 ἀρὶ μὲν γὰρ τὸ ἐν σκυθιστί, μασπὸς δὲ ὁ ὀφθαλμός. This etymology, obviously connected with the belief in a one-eyed race, came probably from the Ἀριμάσπεια, an epic poem by Aristeas, of which Hdt. says (iv. 13) ἔφη δὲ Ἀριστέης ὁ Καῦστροβίου ἀνὴρ Προκοννήσιος ποιῶν ἔπεα, ἀπικέσθαι ἐς Ἰσσηδόναν φοιβόλαμπτος γενόμενος, Ἰσσηδόνων δ' ὑπεροικέειν Ἀριμασπούς ἀνδρας μονοφθάλμους, ὑπὲρ δὲ τούτων τοὺς χρυσοφύλακας γρύπας, τούτων δὲ τοὺς Ὑπερβορέους κατήκοντας ἐπὶ θάλασσαν. Cp. Paus. i. 24. Ὁ τούτους τοὺς γρύπας ἐν τοῖς ἔπεσιν Ἀριστεῆς ὁ Προκοννήσιος μάχεσθαι περὶ τοῦ χρυσοῦ φησιν Ἀριμασποῖς τοῖς ὑπὲρ Ἰσσηδόνων· τὸν δὲ χρυσὸν δὲ φυλάσσουσιν οἱ γρύπες ἀνιέναι τὴν γῆν· εἶναι δὲ Ἀριμασπούς μὲν ἀνδρας μονοφθάλμους πάντας ἐκ γενετῆς, γρύπας δὲ θηρία λέουσι εἰκασμένα, πτερὰ δὲ ἔχειν καὶ στόμα ἀετοῦ. These stories about griffins and Arimaspi had their origin in the Persian-Indian fable of gold-digging ants (which in Ctesias's account, quoted above, appear as

805 Ἀριμασπὸν ἰππόβάμον', οἱ χρυσόρρυτον
οἰκοῦσιν ἀμφὶ νᾶμα Πλούτωνος πόρου·
τούτοις σὺ μὴ πέλαζε. τηλουρὸν δὲ γῆν
ἧξεις κελαινὸν φῦλον, οἱ πρὸς ἡλίου
ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.

griffins) and Indian gold-hunters (Hdt. iii. 102). The gold-mining ants have been recognized in the marmots of the sandy plains of Thibet (Lassen *Indische Alterthumskunde* I. p. 1021).

805 f. χρυσόρρυτον: cp. Hdt. iii. 116 πρὸς δὲ ἄρκτου τῆς Εὐρώπης πολλὰ τι πλεῖστος χρυσοὺς φαίνεται ἑὼν· ὅκως μὲν γινόμενος οὐκ ἔχω οὐδὲ τοῦτο ἀτρεκέως εἶπαι, λέγεται δὲ ὑπὲρ τῶν γρυπῶν ἀρπάζειν Ἀριμασποὺς ἄνδρας μονοφθαλμούς. The river Pluton is nowhere else mentioned. Probably it is a fiction, like the Hybristes 717. The name (from πλούτος) corresponds to the idea of the region.—πόρου: see on 532.

807 ff. σύ: expresses affectionate interest.—τηλουρὸν γῆν, κελαινὸν φῦλον: personal accusative as appositive to the name of the country. Cp. Krüger II. § 46, 3, 1 and 2. κελαινὸν φῦλον is further defined by ποταμὸς Αἰθίοψ in the next verse.—ἡλίου πηγαῖς: this cannot be the Fount of the Sun, sacred to Ammon, which is described by Hdt. iv. 181 ἐπὶ κλησιν δὲ αὕτη ἡ κρήνη καλεῖται ἡλίου; cp. Quint. Curt. iv. 7, 22 aquam solis vocant, Lucret. vi. 848 esse apud Hammonis fanum fons luce diurna frigidus, at calidus nocturno tempore fertur. Rather it appears from Eur. Frg. 771, Μέροπι τῆσδ' ἀνακτι γῆς, ἣν ἐκ τεθρίππων ἀρμάτων πρώτην χθόνα Ἥλιος ἀνίσχων χρυσέα βάλλει φλογί· καλοῦσι δ' αὐτὴν γείτονες μελάμβροτοι Ἔω φαεννάς

Ἥλιου θ' ἱπποστάσεις, that the παντοτρόφος λίμνη, described in Frg. II. of the Προμ. λυόμενος below, is meant. Its waters give life and happiness. Originally it was thought to be in the heavens, afterwards on the earth; cp. the Homeric verse (*Od.* iii. 1) Ἥελιος δ' ἀνόρουσε λιπὼν περικαλλέα λίμνην οὐρανὸν εἰς πολύχαλκον.—Strabo p. 33, quoting the Frg. of the Προμηθεὺς λυόμενος just mentioned, shows that the early Greeks regarded all the south as belonging to Aethiopia, as the whole north to Scythia; he adds μὲν γὰρ, φησί, τὸ τῶν Αἰθιοπῶν ἔθνος παρατείνειν ἀπ' ἀνατολῶν χειμερινῶν μέχρι δυσμῶν, ἡ Σκυθία δ' ἀντικεῖται τούτῃ.

809. ποταμὸς Αἰθίοψ: the scholiast rightly explains ὁ Νεῖλος. The name Nile, it was said, properly belonged only to the lower course of the river, below the last cataract (see note on 811). Cp. Solin. 32 demumque a Cataracte ultimo tutus est, ita enim quaedam claustra eius Aegyptii nuncupant; relicto tamen hoc post se nomine quo Nigris vocatur, Vitruv. viii. 2, 6 pervenit per montes ad catarrhactam ab eaque se praecipitans Nilus appellatur. Aeschylus, like others of his time, conceives of the Nile, under the name Αἰθίοψ (Nigris) as

- 810 τούτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη
καταβασμὸν ἔνθα Βυβλίνων ὀρώων ἀπο
ἴησι σεπτὸν Νεῖλος εὐποτον ῥέος.
οὗτός σ' ὀδώσει τὴν τρίγωνον ἐς χθόνα
Νειλῶτιν, οὗ δὲ τὴν μακρὰν ἀποικίαν,
815 Ἴοι, πέπρωται σοί τε καὶ τέκνοις κτίσαι.

τῶν δ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον,

rising in the east (i.e. southeast). Cp. the Schol. on *Suppl.* 559 χιονό-βοσκον (said of the Nile)· φασὶ γὰρ λυομένης χιόνος παρὰ Ἰνδοῖς πληροῦσθαι αὐτόν. Alexander and his companions thought the Indian river Hydaspes to be the beginning of the Nile. Cp. also *Frg.* 304, γένος μὲν αἰνεῖν ἐκμαθὼν ἐπίσταμαι Αἰθιοπίδος γῆς, ἔνθα Νεῖλος ἐπτάρους γαῖαν κυλίνδει πνευμάτων ἐπομβρία, ἐν δ' ἥλιος πυρῶπὸς ἐκλάμψας χθονὶ τήκει πετραίαν χιόνα· πᾶσα δ' εὐθαλὴς Αἴγυπτος ἀγνοῦ νάματος πληρουμένη φερέσβιον Δήμητρος ἀντέλλει στάχυν.

811. καταβασμὸν: the so-called Little Cataract, the tenth and last in descending, is meant. It is now called *Shellāl*=Cataract; its ancient name was Κατάδουπα. Cp. *Hdt.* ii. 17 Αἴγυπτον πᾶσαν ἀρξαμένην ἀπὸ Καταδούπων τε καὶ Ἐλεφαντίνης πόλιος, *Strabo* p. 817 μικρὸν δ' ὑπὲρ Ἐλεφαντίνης ἐστὶν καταράκτης . . . , πετρώδης τις ὀφρύς, ἐπίπεδος μὲν ἀνωθεν ὥστε δέχεσθαι τὸν ποταμόν, τελευτῶσα δ' εἰς κρημνόν, καθ' οὗ καταρρήγνυται τὸ ὕδωρ, *Cic. Somn. Scip.* 18 sicut ubi Nilus ad ea quae Catadupa nominantur praecipitat ex altissimis montibus.—βυβλίνων ὀρώων: ἀπὸ τῆς γινομένης παρ' αὐτοῖς βύβλου ἐπλασεν τὰ βύβλινα ὄρη, *Schol.* On this Stanley remarks, 'non absimile vero, namque et Niger perinde ac

Nilus papyro viget et calamo praetexitur, *Solin.* 30.'

812. σεπτόν: said as in the above-quoted *Frg.* ἀγνοῦ νάματος, 434 above ἀγνορύτων ποταμῶν, *Pers.* 407 ῥέεθρον ἀγνοῦ Στρυμόνος, *Eur. Iph. T.* 401 ρεύματα σεμνὰ Δίρκας.—Νεῖλος: nearly = Νεῖλος γενόμενος, as the Nile.—εὐποτον ῥέος: *Suppl.* 561 ὕδωρ τὸ Νείλου νόσοις ἄθικτον, *Achill. Tatius* iv. 18 (of the Nile-water) γλυκὺ δὲ πινόμενον ἦν καὶ ψυχρὸν ἐν μέτρῳ τῆς ἡδονῆς. *Pescennius Niger*, when his soldiers demanded wine, exclaimed, 'Nilum habetis et vinum quaeritis?' to which *Aelius Spartianus* (*Pesc. Nig.* 7) adds tanta illius fluminis dulcitus ut accolae vina non quaerant. For ῥέος cp. 676.

813. τρίγωνον χθόνα: τὸ καλεόμενον Δέλτα, *Hdt.* ii. 13.

814. μακράν: *distant*. Not temporal ("lasting till the return of the Danaides to Argos").

816. τῶν δέ: see on 234.—ψελλόν: *Ar. Frg.* 536 ψελλόν ἐστὶ καὶ καλεῖ τὴν ἄρκτον ἄρκτον. Cp. *Hesych.* ψελλός· ὁ τὸ σίγμα παχύτερον λέγων. ψελλίζειν· ἀσήμεως λαλεῖν. *Bekk. Anecd.* p. 116, 18, ψελλός· Αἰσχύλος Προμηθεῖ. τέθεικε δὲ τὴν λέξιν ἐπὶ τοῦ σαφῶς μὴ εἰρημένου. "Lisping" = "indistinct." Cp. the use of τυφλός (see note on 499).

ἐπαναδίπλαζε καὶ σαφῶς ἐκμάνθανε·
σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟΡΟΣ.

820 εἰ μὲν τι τῇδε λοιπὸν ἢ παρειμένον
 ἔχεις γεγώνειν τῆς πολυφθοροῦ πλάνης,
λέγ'· εἰ δὲ πάντ' εἶρηκας, ἡμῖν αὖ χάριν
δὸς ἥνπερ αἰτούμεσθα, μέμνησαι δέ που.

ΠΡΟΜΗΘΕΥΣ.

τὸ πᾶν πορείας ἥδε τέρμ' ἀκήκοεν.
 ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,
 825 ἂ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκέν φράσω,
 + τεκμήριον τοῦτ' αὐτὸ δούς μύθων ἐμῶν.
 ὄχλον μὲν οὖν τὸν πλείστον ἐκλείψω λόγων,
 πρὸς αὐτὸ δ' εἶμι τέρμα σῶν πλανημάτων.
 ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ γῆς πέδα
 830 τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα
 μαντεῖα θᾶκός τ' ἐστὶ Θεσπρωτοῦ Διὸς
 τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες,

817. For the resolution in the first foot, see on 116.

821. See on 107 respecting the long thesis in the fifth foot.

822. μέμνησαι δέ που· joined loosely to ἥνπερ αἰτούμεσθα. Cp. Soph. Ant. 531 σὺ δ', ἥ κατ' οἴκου· . . . λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον τρέφων δύ' ἄτα, κτέ.

823. τὸ πᾶν πορείας τέρμα: see on 1. "The whole journey-goal" = "the goal of the whole journey."

827 f. ὄχλον . . . τέρμα: the route from Argos to Dodona is omitted. Aeschylus probably thought of it as passing over the Aegean to Asia Minor (cp. Suppl. 547 ff.) and thence

back by the Thracian Bosphorus to Dodona.

829. Μολοσσὰ γῆς πέδα: see on 1.

830 ff. αἰπύνωτον: Dodona lay on the flank of the Tomaros or Tmaros range. At the foot of the mountain stood the temple.—ἀμφί: cp. 1029, Soph. Ai. 1064 ἀμφὶ χλωρὰν ψάμαθον ἐκβεβλημένος.—Δωδώνην: Hdt. ii. 52 τὸ γὰρ δὴ μαντήιον τοῦτο νενομίσταί ἀρχαιοτάτον τῶν ἐν Ἑλλήσι χρηστηρίων εἶναι. It was a sign-oracle; the rustling of a sacred oak (φηγός) was interpreted, originally by the Σελλοί, afterwards by three priestesses (πελῖαι, i.e. πολῖαι). Cp. Od. xiv. 327 τὸν δ' ἐς Δωδώνην φάτο βήμεναι, ὕφρα

ὕφ' ὧν σὺ λαμπρῶς κοῦδέν αἰνικτηρίως
 προσηγορεύθης ἢ Διὸς κλεινὴ δάμαρ, —
 835 [μέλλουσ' ἔσεσθαι] τῶνδε προσσαίνει σέ τι; —
 ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν
 κέλευθον ἤξας πρὸς μέγαν κόλπον Ῥέας,
 ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις.
 χρόνον δὲ τὸν μέλλοντα πόντιος μυχός,

θεοῖο ἐκ δρυὸς ὑψικόμοιο Διὸς βουλήν
 ἐπακούσαι, *Il.* xvi. 233 Ζεὺς ἄνα Δωδω-
 ναίῃ Πελασγικῇ, τηλόθι ναίων, Δωδώνης
 μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ σοὶ
 ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦ-
 ναι. — Θεσπρωτοῦ: cp. *Eur. Phoen.* 982
 Θεσπρωτὸν οὐδας . . . σεμνὰ Δωδώνης βά-
 θρα, *Strabo* p. 328 Δωδώνη τοίνυν τὸ
 μὲν παλαιὸν ὑπὸ Θεσπρωτοῖς ἦν . . . καὶ
 οἱ τραγικοὶ δὲ καὶ Πίνδαρος Θεσπρωτίδα
 εἰρήκασιν τὴν Δωδώνην· ὕστερον δὲ ὑπὸ
 Μολοττοῖς ἐλέγετο. — αἱ προσήγοροι
 δρυὲς: cp. *Soph. Trach.* 171, 1166 &
 τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ Σελλῶν
 ἐσελθὼν ἄλσος εἰσεγραψάμην πρὸς τῆς
 πατρῴας καὶ πολυγλώσσου δρυός, *Sen.*
Herc. Oet. 1475 *quercus fatidica*.

833. λαμπρῶς: cp. *Eum.* 797 λαμ-
 πρὰ μαρτύρια παρῆν.

834. ἢ: the article with the predi-
 cate noun, because the words of the
 oracle are directly quoted. Cp. *Eur.*
H. F. 581 Ἡρακλῆς ὁ καλλίνικος ὡς
 πάροιθε λέξομαι, *Or.* 1140 ὁ μητροφόντης
 δ' οὐ καλεῖ ταύτην κτανών. — κλεινὴ:
 noble; an epithet of princely and high-
 born personages.

835. μέλλουσ' ἔσεσθαι: in place of
 these interpolated words we expect
 something like κλύεις μάται' (= ἄρα
 μάτην λέγω; cp. 824) ἢ τῶνδε προσσαί-
 νει σέ τι; Prometheus would then
 mean that his exact knowledge of
 the words of the oracle is the best
 τεκμήριον (826). Cp. *Ag.* 1104, where

Cassandra, after showing her acquaint-
 ance with the grewsome history of the
 Atridae, asks the chorus ἤμαρτον, ἢ
 θηρῶ τι τοξότης τις ὧς; ἢ ψευδόμαντις
 εἰμι θυροκόπος φλέδων, *Soph. O. T.*
 1140 λέγω τι τούτων ἢ οὐ λέγω πε-
 πραγμένον; — προσσαίνει: ὑπομιμνή-
 σκει σε, *Schol.*, touches thee caressingly
 = "awakens in thee a pleasant mem-
 ory." Cp. *Soph. Ant.* 1214 παιδὸς με
 σαίνει φθόγγος, *Eur. Hipp.* 862 καὶ μὴν
 τύποι γε σφενδόνης χρυσηλάτου τῆς οὐ-
 κέτ' οὔσης τῆσδε προσσαίνουσί με. Ob-
 serve that the sentence is parenthetical.

836. οἰστρήσασα: cp. *Eur. Iph. A.*
 77 ὃ δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμῳ
 ὄρκους παλαιούς Τυνδάρεω μαρτύρεται.

837. κόλπον Ῥέας: καὶ Ἀπολλώνιος
 Κρονίην ἄλα τὸν Ἰόνιον φησι, οὕτω γὰρ
 ἐκαλεῖτο, *Schol.* The passage is *Argon.*
 iv. 327 δὴ ῥα τότε Κρονίην Κόλχοι ἄλα
 δ' ἐκπρομολόντες. — μέγαν: cp. *Verg.*
Aen. iii. 211 *insulae Ionio in*
magno, and *Servius's* note *sciendum*
Ionium sinum esse im-
mensum ab Ionia usque ad
Siciliam, et huius partes
esse Adriaticum, Achaicum,
Epiroticum.

838. παλιμπλάγκτοισι: πάλιν means
 back from the sea, into the interior.
 Cp. *Od.* xiii. 5 παλιμπλαγχθέντα. —
 χειμάζει: see on 563. The present
 signifies that this last stage of her
 journey brings her to Prometheus.

840 σαφῶς ἐπίστας, Ἴόνιος κεκλήσεται,
τῆς σῆς πορείας μνῆμα τοῖς πᾶσιν βροτοῖς.
σημεῖά σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς
ὥς δέρκεται πλέον τι τοῦ πεφασμένου.

τὰ λοιπὰ δ' ὑμῖν ἄτῃ δέ τ' ἐς κοινὸν φράσω,
845 ἐς ταῦτόν ἐλθὼν τῶν πάλαι λόγων ἵχνος.
ἔστιν πόλις Κάνωβος ἐσχάτη χθονὸς
Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι.
ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα
ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγὼν μόνον.

840. Ἴόνιος: a false etymology. The first syllable of the name is short, both here and Eur. *Phoen.* 208, when Ἴόνιον κατὰ responds to Ἰσα δ' ἀγάλμασι. (Yet Ovid *Her.* xiv. 103 makes the first syllable of *Io* short.)

841. τῆς σῆς πορείας: 'itineris tui, aditus tui' (Schütz). Differently 733 (traiectionis tuae).

843. τοῦ πεφασμένου: τοῦ φανεροῦ, Schol.

845. τῶν πάλαι λόγων: the reference is to 815. πάλαι of the recent past, as *Ag.* 587 ἀνωλόλυξα μὲν πάλαι χαρὰς ὕπο, 8τ' ἦλθ'. ὁ πρῶτος νύχιος ἄγγελος πυρός.

846. ἔστιν πόλις Κάνωβος: the narrative begins, in epic fashion, with a description of the locality. Cp. *Od.* iii. 203 ἔστι δέ τις λισσὴ αἰπεῖα τε εἰς ἄλα πέτρῃ, *Il.* ii. 811 ἔστι δέ τις προπάραιθε πόλιος αἰπεῖα κολώνῃ (in Latin poets est locus), *Soph. Trach.* 237 ἀκτὴ τις ἔστ' Εὐβοίῃς, 752 ἀκτὴ τις ἀμφικλυστος ἔστιν, *Ani.* 966 παρὰ δὲ κυανέων σπιλάδων ἀκταὶ βοσπόριαι ἰδ' ὁ Θρηκῶν Σαλμυδησσὸς ἵνα κτέ., *Eur. Hipp.* 1199 ἀκτὴ τις ἔστι τοῦπέκεινα τῆσδε γῆς, *Iph. T.* 262 ἦν τις διαρρῶς κυμάτων πολλῶ σάλφ κοιλωπὸς ἄγμός, 1450 χῶ-

ρὸς τις ἔστιν Ἀτθίδος πρὸς ἐσχάτοις ὄροις, also *Aesch. Pers.* 447.—χθονός: of its region. Cp. *Suppl.* 717 οἶακος ἰθυστῆρος ὑστάτου νεώς. For the story cp. *Suppl.* 311 καὶ μὴν Κάνωβον κατὰ Μέμφιν ἵκετο (sc. Ἰώ).

847. προσχώματι: τῷ ὑπὸ τοῦ ποταμοῦ ἐτησίῳ προσθήματι τοῦ χώματος, Schol. Cp. *Solon Frg.* 28 Νείλου ἐπὶ προχοῇσι Κανωβίδος ἐγγύθεν ἀκτῆς.

848. τίθησιν: to Prometheus's prophetic vision the future is like the present. See on 109 and 211.—ἔμφρονα: Aeschylus has changed the story. The prevailing account (see on 561) was, according to the scholiast on Eur. *Phoen.* 678, ὁ Ζεὺς ἐπαφησάμενος τῆς Ἰοῦς πάλιν εἰς γυναῖκα μετεμόρφωσε. Cp. Ovid *Met.* i. 738 vultus capit illa priores, fitque quod ante fuit.

849. ἐπαφῶν: the word is chosen with reference to the name Ἐπαφος and its supposed etymology. Cp. *Suppl.* 46 ἐπώνυμῃ δ' ἐπεκραίνετο μόρσιμος αἰὼν εὐλόγως, Ἐπαφόν τ' ἐγέννασεν. The ease and painlessness of the transformation, expressed by ἐπαφῶν ἀταρβεῖ χειρὶ, is further emphasized by καὶ θιγὼν μόνον. Cp. *Suppl.*

- 850 ἐπώνυμον δὲ τῶν Διὸς γεννημάτων
 τέξεις κελαινὸν Ἐπαφον, ὃς καρπώσεται
 ὄσσην πλατύρρους Νεῖλος ἀρδεύει χθόνα. Χ
 πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις
 πάλιν πρὸς Ἄργος οὐχ' ἐκοῦσ' ἐλεύσεται
 855 θηλύσπορος, φεύγουσα συγγενῇ γάμον
 ἀνεψιῶν. οἱ δ' ἐπτοημένοι φρένας,
 κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,
 ἥξουσι θηρεύοντες οὐ θηρασίμους
 γάμους, φθόνον δὲ σωμαίων ἔξει θεός.
 860 Πελασγία δὲ δέξεται θηλυκτόνῳ

576 διὰ δ' ἀπημάντῳ σθένει καὶ θείαις ἐπιπνοίαις παύεται, 1065 Ἰὼ πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνίᾳ κατασχεθῶν, εὐμενέϊ βία κτίσας, 45 ἐξ ἐπιπνοίας Ζηνὸς ἔφαψιν.

850. Prometheus, in saying τῶν Διὸς γεννημάτων instead of τῆς Διὸς ἐπαφῆς, hints at what is expressly stated *Suppl.* 312 καὶ Ζεὺς γ' ἐφάπτωρ χειρὶ φιδύει γόνον. To this 834 above also alludes. — ἐπώνυμον τῶν Διὸς γεννημάτων: means "called after the manner of his begetting" (by ἐπαφή). Similarly *Suppl.* 314 Ἐπαφος ἀληθῶς ρυσίων ἐπώνυμος, where ρύσια = "restoration by ἐπαφή."

851. τέξεις: the same form 869, the middle form 768.

852. πλατύρρους: cp. *Frg.* 304 ἔνθα Νεῖλος ἐπτάρους. The uncontracted -ρους appears in *Frg.* 280 πλεκτάνην χειμάρροον.

853. πέμπτη: see on 774.

854. οὐχ' ἐκοῦσα: explained by φεύγουσα . . . ἀνεψιῶν below. — ἐλεύσεται: ἐλεύσομαι recurs *Suppl.* 522. Elsewhere the Attic poets use only εἶμι.

855 f. συγγενῇ: gives the motive

for φεύγουσα. — ἀνεψιῶν: cp. *Suppl.* 320 Δαναός· ἀδελφὸς δ' ἐστὶ πεντακοντάπαις . . . Αἴγυπτος. — ἐπτοημένοι: cp. *Eur. Iph. A.* 586 ἔρωτι δ' αὐτὸς ἐπτοάθης, *Sappho Frg.* 2, 5 καὶ γελαίσας ἱμερόεν, τό μοι μὲν καρδίαν ἐν στήθεσιν ἐπτόασεν, *Apoll. Rhod. Arg.* i. 1232 τῆς δὲ φρένας ἐπτοίησεν Κύπρις.

857. κίρκοι: the simile is added without comparative conjunction, in poetic fashion. For the comparison cp. *Suppl.* 223 ἐν ἀγνῶ δ' ἐσμός ὡς πελειάδων ἴζεσθε κίρκων τῶν ὁμοπτέρων φόβῳ, *Il.* xxii. 139 ἥτε κίρκος ὄρεσφιν ἐλαφρότατος πετεεινῶν ρηιδίως οἴμησε μετὰ τρήρωνά πέλειαν.

859. φθόνον ἔξει: = φθονήσει. Cp. *χρεῖαν ἔχειν* 169, and *Cho.* 481. The sense: "God will begrudge them their desire," σωμαίων τῶν παρθένων φθονήσει αὐτοῖς (cp. 584), 'puellarum fructum deus maritis invidabit' (Heyne). The marriage will be celebrated, but will be dissolved in blood.

860 f. Πελασγία: cp. *Eur. Suppl.* 367 καὶ μεγάλῃ Πελασγία καὶ κατ' Ἄργος, *Strabo* p. 221 Αἰσχύλος ἐκ τοῦ περὶ Μυκῆνας Ἄργους φησὶν ἐν Ἰκέτισι καὶ Δαναοῖσι τὸ γένος αὐτῶν (i.e. τῶν Πελασ-

- Ἄρει δαμέντων νυκτιφρουρήτῳ θράσει·
 γυνή γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ,
 δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος·
 τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.
 865 μίαν δὲ παίδων ἡμέρος θέλξει τὸ μὴ
 κτεῖναι σύννευον, ἀλλ' ἀπαμβλυνθήσεται
 γνώμην· δυοῖν δὲ θάτερον βουλήσεται,
 κλύειν ἀναλκίς μᾶλλον ἢ μαιφόνος·
 αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.
 870 μακροῦ λόγου δεῖ ταῦτ' ἐπεξελθεῖν τορῶς.

γῶν) καὶ τὴν Πελοπόννησον δὲ Πελασγίαν φησὶν Ἐφορος κληθῆναι. Argos (Suppl. 634), the land of Pelasgus (Suppl. 250), is meant. — δέξεται: both sense and syntax demand αἰμάζεται (= αἰμαχθήσεται, as Soph. Phil. 48 φυλάζεται = φυλαχθήσεται). Cp. Ag. 1589 θανὼν πατρῶν αἰμάξαι πέδον, Pers. 595 αἰμαχθεῖσα δ' ἄρουρα, Eur. H. F. 573 Δίρκης νᾶμα αἰμαχθήσεται. The verse would thus lack the usual caesura; but see on 640, and Introd. p. 26, footnote. — Ἄρα: = φόνος. — δαμέντων: sc. αὐτῶν. GMT. 848; H. 972 n. — νυκτιφρουρήτῳ: τῷ νυκτὸς ἐπιτηρήσαντι, Schol. More exactly *night-waking, awake at night*. See on 599.

862. ἕκαστον: goes in sense with γυνή as well as ἄνδρα. — αἰῶνος στερεῖ: cp. Il. xxii. 58 αὐτὸς δὲ φίλης αἰῶνος ἀμερθῆς, xvi. 453 ἐπὴν δὴ τὸν γε λίπη ψυχὴ τε καὶ αἰὼν.

863. ἐν σφαγαῖσι βάψασα ξίφος: cp. Soph. Ai. 95 ἔβαψας ἔγχος εὖ πρὸς Ἀργείων στρατῷ. The phrase ἐν σφαγαῖσι = ἐν φόνῳ, *in the blood of the slaughtered men*. Blomfield, after Ruhnken, explains ἐν σφαγαῖσι as 'in iugulo,' comparing Eur. Or. 291 μήποτε τεκούσης εἰς σφαγὰς ὄσαι ξίφος, Aristot. Hist. An. i. 14 κοινὸν δὲ μέρος

αὐχένος καὶ στήθους σφαγῇ (in animals), Polyaen. viii. 48 τὸ ξίφος καθεῖσα διὰ τῆς σφαγῆς, Antonin. Liberal. 25 ἐπάταξαν ἑαυτὰς τῇ κερκίδι παρὰ τὴν κλεῖδα καὶ ἀνέρρηξαν τὴν σφαγὴν.

864. With this wish cp. Suppl. 1032 μὴδ' ὑπ' ἀνάγκας γάμος ἔλθοι Κυθρείας· στυγερῶν πέλοι τόδ' ἄθλον, Xen. Anab. iii. 2. 3 οἶμαι γὰρ ἂν ὑμᾶς τοιαῦτα παθεῖν, οἶα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.

865. μίαν: Hypermnestra; see on 774. — θέλξει τὸ μὴ: see on 236.

866. ἀπαμβλυνθήσεται: ἀπαμβλύνειν ut ἀμβλύνειν de impetu animi retardato ponitur. Comparatio a retusa ferri acie ducta est. Sic Sept. 715 τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ' (Schütz). Cp. the words of Hypermnestra in Ovid. Her. xiv. 7 esse ream praestat quam sic placuisse parenti; non piget immunes caedis habere manus.

869 f. Prometheus begins as if about to tell the whole story, but suddenly breaks off. Hence the asyndeton μακροῦ λόγου δεῖ. With μακροῦ λόγου cp. Pers. 713, πάντα γὰρ ἀκούσει μῦθον ἐν βραχεῖ λόγῳ.

σποράς γε μὴν ἐκ τῆσδε φύσεται θρασὺς
τόξοισι κλεινὸς ὃς πόνων ἐκ τῶνδ' ἐμὲ
λύσει. τοιόνδε χρησμὸν ἡ παλαιγενὴς
μήτηρ ἐμοὶ διήλθε Τιτανὶς Θέμις.
875 ὅπως δὲ χῶπη, ταῦτα δεῖ μακροῦ λόγου
εἰπεῖν, σύ τ' οὐδὲν ἐκμάθουσα κερδανεῖς.

12.

ἐλελεῦ, ἐλελεῦ,
ὑπό μ' αὖ σφάκελος καὶ φρενοπλήγες
μανίαι θάλπουσ', οἴστρου δ' ἄρδεις
880 κρίει, μ' ἄπυρος.

874. διήλθε: like διεῖπε, *set forth fully*. — Τιτανὶς Θέμις: see on 210.

875. ὅπως, ὅπη: these are joined, to include every possible circumstance. For the ellipsis cp. 915. What Prometheus here passes over, the spectator learns in the Προμηθεὺς λυόμενος.

877 ff. As a motive for Io's departure, the poet employs a fresh accession of madness (οἴστρος). 'Io primos tantum furoris impetus verbis describit, reliquos vero scena egressa spectatoris imaginationi coniciendos relinquit' (Schütz). — ἐλελεῦ: θρηνηῶδες ἐπιφθεγμα, Schol. ἐλελεῦ· ἐπιφώνημα πολεμικόν· οἱ δὲ, προαναφώνησις παιανισμοῦ· τίθησι δὲ αὐτὸ Αἰσχύλος ἐπὶ σχετλιασμοῦ ἐν Προμηθεῖ δεσμώτῃ, Hesych. The battle-cry serves to depict the fury of madness. — ὑπό... θάλπουσι: see on 574. In trimeter, Aeschylus nowhere interposes important words, or several words, between preposition and verb, except in *Ag.* 1215 and the doubtful passage *Sept.* 1028. ὑπό here implies inception, 'begins to burn.' For θάλπειν cp. *Ag.* 1256 παπαῖ, οἶον τὸ πῦρ· ἐπέρχεται δέ μοι, spoken by Cassandra,

seized with prophetic mania. — σφάκελος: σπασμὸς τοῦ ἐγκεφάλου, Schol. Cp. *Eur. Hipp.* 1351 διὰ μου κεφαλᾶς ἔσσουσ' ὀδύνας, κατὰ δ' ἐγκέφαλον πηδᾷ σφάκελος. — ἄρδεις: ἁκίς, Αἰσχύλος Προμηθεῖ δεσμώτῃ, Hesych.

880. ἄπυρος: the scholiast explains, ἡ πολύπυρος διὰ τὸ σφοδρὸν πάθος (assuming 'alpha intensivum') ἢ πῦρ μὴ ἔχουσα. The latter interpretation, in the sense of 'telum igni non admotum, sine igne factum,' was shown to be right by Schütz and Hermann. 'Adiectivo ἄπυρος telum metaphoricè dictum a proprie sic appellato discrevit Aeschylus' (Schütz). Cp. *Cho.* 493 πέδαις ἀχαλκεύτοις (of Clytaemnestra's entangling noose), *Frg.* 298, 4 ἄπτεροι πελειάδες (of the Pleiades), *Ag.* 1258 δίπους λείαινα (of Clytaemnestra), *Sept.* 64 κῦμα χερσαῖον στρατοῦ, *ibid.* 942 ὁ πόντιος ξείνος ἐκ πυρὸς συθεῖς (the sword), *Soph. Trach.* 874 βέβηκε Δηιδνεῖρα τὴν πανυστάτην ὀδῶν ἀπασῶν ἐξ ἀκινήτου ποδός, *O. T.* 190 Ἄρεα... ὃς νῦν ἄχαλκος ἀσπίδων (the pest), *Eur. Frg.* 598 αἰδοῦς ἀχαλκεύτοισιν ἔζευκται πέδαις, *Iph. T.* 1095 ἄπτερος ὄρνις, *Or.* 621 ὀφῆψε δῶμ' ἀνηφαίστῳ πυρί.

- κραδία δὲ φόβῳ φρένα λακτίζει·
 τροχοδινεῖται δ' ὄμμαθ' ἐλίγδην,
 ἔξω δὲ δρόμου φέρομαι λύσσης.
 πνεύματι μάργω, γλώσσης ἀκρατής·
 885 ^{πάλιν} θολεροὶ δὲ λόγοι παίουσ' εἰκῇ
στιγνῆς πρὸς κύμασιν ἄτης.

ΧΟΡΟΣ.

στροφή.

ἡ σοφὸς ἡ σοφὸς ὅς

881. φρένα: see on 361. — For the conception cp. *Cho.* 105 ὀρχεῖται δὲ καρδία φόβῳ, 1025 πρὸς δὲ καρδίᾳ φόβος ἄδειν ἔτοιμος, ἢ δ' ὑπορχεῖσθαι κρότῳ, *Ag.* 990 πρὸς ἐνδίοις φρεσὶν τελεσφόραις δίναις κυκλοῦμενον κέαρ, *Il.* vii. 216 Ἐκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασεν.

882. τροχοδινεῖται: cp. στροφοδινοῦνται, *Ag.* 51.

883. ἔξω δρόμου φέρομαι: (δρόμος = track) cp. *Cho.* 1022 ὥσπερ ξὺν ἵπποις ἡνιοστροφῷ δρόμου ἐξωτέρῳ· φέρουσι γὰρ νικώμενον φρένες δύσαρκοι, *Ag.* 1245 ἐκ δρόμου πεσὼν τρέχω. Also Engl. 'be deranged.'

884. γλώσσης ἀκρατής: cp. Theogn. 503 οἶνοβαρέω κεφαλὴν . . . γλώσσης οὐκέτ' ἐγὼ ταμίης ἡμετέρης, τὸ δὲ δῶμα περιτρέχει, *Lucret.* iii. 453, *claudicat ingenium, delirat lingua.*

885 f. θολεροί: *Hesych.* θολερόν· ταραχῶδες, ἀκάθαρτον, βορβορῶδες, τεταραγμένον. Cp. *Schol. Ai.* 206 (θολερῷ χειμῶνι νοσήσας). The adjective suggests the mud (κελαινὰν θίνα, *Soph. Ant.* 589) stirred up from the bottom of the sea by the waves. Io's words are like this; they beat against the billows of madness and are tossed by

them at random (εἰκῇ, corresponding to foregoing ἀκρατής γλώσσης), so as to be planless and incoherent. — παίουσι πρὸς κύμασιν: cp. *Eur. Hec.* 110 πολλῆς δ' ἔριδος συνέπαισε κλύδων.

887-906. Third Stasimon. For the dactylo-epitritic rhythms, see on 526. The tranquil reflexions of the chorus contrast agreeably with the turmoil of the preceding scene.

887. ἡ σοφός: the scholiast explains that Pittacus is meant, who, when consulted by a man in doubt whether to marry a rich woman, or a poorer one whose rank was the same as his own, directed his questioner to listen to a group of boys who were playing at tops close by. These were heard to cry τὴν καθ' ἑαυτὸν ἔλαυνε. An epigram of Callimachus, in *Diog. Laert.* i. 80, gives τὴν κατὰ σαυτὸν ἔλα. Another scholiast compares *Pind. Pyth.* ii. 64 χρὴ δὲ καθ' αὐτὸν αἰεὶ παντὸς δρᾶν μέτρον, εὖναι δὲ παράτροποι ἐς κακότητ' ἀθρόαν ἔβαλον ποτὶ κοῖτον ἰόντα. — In like manner a proverb is introduced in *Soph. Ant.* 620 σοφία γὰρ ἐκ τοῦ κλεινὸν ἔπος πέφανται. Cp. *Ag.* 369 οὐκ ἔφατις θεοὺς βροτῶν ἀξιοῦσθαι μέλειν κτέ., 750 παλαίφατος δ' ἐν βροτοῖς γέρον

πρῶτος ἐν γνώμα τόδ' ἐβάστασε καὶ γλῶσσα διε-
 μυθολόγησεν,
 890 ὥς τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῶ,
 καὶ μήτε τῶν πλούτῳ διαθρυπτομένων
 μήτε τῶν γέννᾳ μεγαλυνομένων
ὄντα χερνήταν ἐραστεῦσαι γάμων.

ἀντιστροφή.

μήποτε μήποτε μ', ὦ
 895 <πότνιαι> Μοῖραι, λεχέων Διὸς εὐνάτειραν ἴδοισθε
 πέλουσαν.

μηδὲ πλαθείην γαμέτα τινὶ τῶν ἐξ οὐρανοῦ.
 ταρβῶ γὰρ ἀστεργάνορα παρθενίαν
 εἰσορῶσ' Ἰοῦς ἀμαλαπτομέναν
 900 δυσπλάνοις Ἥρας ἀλατείαις πόνων.

λόγος τέτυκται, Cho. 313 δρᾶσαντι πα-
 θεῖν τριγέρων μῦθος τάδε φωνεῖ.—On the
 omission of ἦν see Krüger I. § 62, 1, 6.

888. ἐβάστασε: *weighed* (by lifting).
 The scholiast explains by ἐδοκίμασεν,
 and quotes *Od.* xxi. 405 ἐπεὶ μέγα τόξον
 ἐβάστασε καὶ ἴδε πάντη. Cp. *Ag. Thesm.*
 438 πάσας δ' ἰδέας ἐξήτασεν, πάντα δ'
 ἐβάστασεν φρενί, *Polyb.* viii. 18 πᾶν
 ἐβάστασε πρᾶγμα καὶ πᾶσαν ἐπίνοιαν
 ἐψηλάφα.

891 f. διαθρυπτομένων, μεγαλυνο-
 μένων: the assonance is significant;
 wealth and birth are equally value-
 less.

895 f. εὐνάτειραν . . . πλαθείην: cp.
Soph. O. T. 1099 τίς σ' ἔτικτε τᾶν
 μακραιώνων ἄρα Πανὸς ὀρεσσιβάτα πα-
 τρὸς πελασθεῖσ', ἢ σέ γ' εὐνά-
 τειρα Λοξίου;—τῶν ἐξ οὐρανοῦ: as
 902 κρεισσόνων θεῶν. The preposition
 ἐξ conveys the notion "descending to
 me from heaven." See on 702.

898. ἀστεργάνορα παρθενίαν: "vir-
 ginitatem viri sive proci non aman-

tem" ut φυξανορία *Suppl.* v. 9 "proco-
 rum fuga." Odium erga Iovem Io
 ipsa prodiderat v. 769' (Schütz). Cp.
 στυγάνορα 724, γάμον δυσάνορα *Suppl.*
 1064.

899. ἀμαλαπτομέναν: cp. *Lycophr.*
 34 ἡμάλαψε κάρχαρος κύων, *Hesych.*
 ἡμαλάψαι· κρίψαι, ἀφανίσαι, (read ἡμά-
 λαψε· ἔκρυψε, ἡφάνισε). Σοφοκλῆς
 Ὀδυσσεῖ μαινομένῳ. Also Photius p.
 68, 3 ἡμάλαπτεν· ἔκρυπτεν, ἡφάνιζεν,
Hesych. ἀμαλόν· ἀπαλόν, ἀσθενῆ (*Eur.*
Heracl. 75).

900, δυσπλάνοις ἀλατείαις: cp. *Ag.*
 1136 κακόποτμοι τύχαι, *Pers.* 711 βίο-
 τον εὐαίωνα, *Soph. O. C.* 716 εὐήρετ-
 mos πλάτα, *Al.* 138 λόγος κακόθρους,
Eur. Hipp. 200 εὐπῆχεις χεῖρας.—
 ἀλατείαις πόνων: for the qualitative
 force of the attributive genitive see
 Krüger II. § 47, 5, 2; and cp. *Eur.*
Iph. A. 1230 πόνων τιθηνοὺς ἀποδιδουσά
 σοι τροφάς, *Bacch.* 1218 μόχθων (usu-
 ally read μοχθῶν) μυρίοις ζητήμασι,
Soph. Al. 888 τὸν μακρῶν ἀλάταν πόνων.

ἐπιφθός.

ἔμοι δὲ τιόμενος ὁμαλὸς ὁ γάμος ἄφοβος

[οὐ δέδια] μηδὲ κρεισσόνων θεῶν

may Love ἔρως ἄφυκτον ὄμμα προσδράκοι με.

18 ἀπόλεμος (ὅδε γ' ὁ πόλεμος) (ἄπορα, πόριμος.

20/Κ 018 905 (οὐδ' ἔχω) τίς ἂν γενοίμαν.

τὰν Διὸς γὰρ οὐχ ὁρῶ

μῆτιν ὅπα φύγοιμ' ἄν.

ΠΡΟΜΗΘΕΥΣ.

ἦ μὲν ἔτι Ζεὺς καίπερ αὐθάδης φρενῶν

ἔσται ταπεινός, οἷον ἐξαρτύνεται

901. ἔμοι τιόμενος: sc. ἐστί. Cp. *Pers.* 1000 ἔταφον, οὐκ ἀμφὶ σκηναῖς τροχηλάτοισιν ὑπίθεν ἐπόμενοι (sc. εἰσίν), *Eur. Ion* 517 ἡ γὰρ ἀρχὴ τοῦ λόγου πρέπουσά μοι, also *Eum.* 548 ξενοτίμους ἐπιστροφὰς δωμάτων αἰδόμενός τις ἔστω. — ὁμαλὸς ὁ γάμος: = ὁμαλὸς ὡν ὁ γάμος, "when the union is equal (between equals)."

902 f. θεῶν ἔρως: poetical for θεοὶ ἐρῶντες. — ἄφυκτον ὄμμα κτέ.: free cognate accus. In place of δέργμα προσδέρκεσθαι is said ὄμμα (= ὄψιν) προσδέρκεσθαι. Cp. *Pers.* 81 λεύσσω δέργμα, 305 πῆδημ' ἀφήλατο. For the whole construction (direct object and cognate accusative), cp. *Eur. Phoen.* 293 γονυπέτεῖς ἔδρας προσπίτνω σ' ἀναξ, *Or.* 1020 ὡς σ' ἰδοῖς ἐν ὄμμασι πανυστάτην πρόσοψιν ἐξέστην φρενῶν. — Krüger. II. § 46, 12, 1.

904. ἀπόλεμος ὁ πόλεμος: cp. *Ag.* 1142 νόμον ἀνομον, *Eum.* 1033 παῖδες ἀπαιδες, *Pers.* 680 νᾶες ἀναες, *Eur. H. F.* 1133 ἀπόλεμον πόλεμον, *Soph. Ai.* 665 ἄδωρα δῶρα, *El.* 1154 μῆτηρ ἀμήτωρ, *O. T.* 1214 ἀγαμος γάμος. — ἄπορα πόριμος: the verbal noun πόριμος takes the regimen of its verb, as

Cho. 23 χοᾶς προπομπός, *Pers.* 981 μυρία πεμπαστάν, *Suppl.* 594 τὸ πᾶν μῆχαρ οὐβριος Ζεὺς, *Ag.* 1090 πολλὰ συνίστορα (στέγην) αὐτόφωνα κακά, also *Suppl.* 149 ἀδμήτας ἀδμήτα ῥύσιος γενέσθω (= ῥυσάσθω), *Soph. Ant.* 787 καὶ σε φύξιμος (= φεύγειν δύναται), *Eur. Iph. A.* 1255 ἐγὼ τὰ τ' οἰκτρὰ συνετός εἰμι καὶ τὰ μή, *Lys.* III. 27 ταῦτα ἔξαρνός ἐστι, [*Plat.*] *Alc.* II. 141 δ ἀνήκοον εἶναι χθιζά τε καὶ πρωῒζα γεγενημένα, *Plat. Charm.* 158 c ἐξάρνη εἶναι τὰ ἐρωτώμενα. G. 158, n. 3; H. 713.

905. τίς ἂν γενοίμαν: equivalent to the more usual τίς ἂν γενοίμαν.

906. Cp. 551, and *Il.* viii. 143 ἀνὴρ δέ κεν οὐτὶ Διὸς νόον εἰρύσσαιτο οὐδὲ μάλ' Ἰφθίμος, ἐπεὶ ἡ πολὺ φέρτερός ἐστιν, *Hesiod O. D.* 105 οὕτως οὐτὶ κη ἔστι Διὸς νόον ἐξαλέασθαι.

907-943. First Scene of the *Exodos*. Prometheus and the Coryphaeus. Preparation of the catastrophe.

907. ἦ μὲν ἔτι: cp. 167. — αὐθάδης φρενῶν: genitive of relation. Krüger I. § 47, 26, 9; II. § 47, 26, 7.

908. οἷον: = ὅτι τοιοῦτον. Cp. *Od.* ii. 239 νῦν δ' ἄλλω δήμῳ νεμεσίζομαι,

- γάμον γαμεῖν: ὃς αὐτὸν ἐκ τυραννίδος
 910 θρόνων τ' (ἄιστον) ἐκβαλεῖ· πατὴρ δ' ἄρα ^{αιεεε}
 Κρόνον τότε ἤδη παντελῶς κρανθήσεται, ^{κρανθω - he just fell}
 ἣν ἐκπίπνων ἡράτο ^{ancient} δηναίων θρόνων.
 τοιῶνδε μόχθων ἐκτροπὴν οὐδεὶς θεῶν
 δύνατ' ἂν αὐτῷ πλὴν ἐμοῦ δεῖξαι σαφῶς.
 915 ἐγὼ τὰδ' οἶδα χῶ' ^{ἴστω} τρόπον. πρὸς ταῦτα νῦν
 θαριστῶν καθήσθω τοῖς πεδαρσίοις κτύποις ^{Βροντῆ}
 πιστὸς, ^{brandishing} τινασσων τ' ἐν χεροῖν πύρπνουν βέλος.
 οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ
 πεσεῖν ἀτίμως (πτώματ' οὐκ ἀνασχετά) ^{desire} ἀνεύθυνος ^{unendurable}
 920 τοῖον ^{wrestle} παλαιστήν νῦν παρασκευάζεται
 ἐπ' αὐτὸς αὐτῷ, ^{fight} δυσμάχωτατον τέρας ^{monster}
 ὃς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα
 βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·

οἶον ἅπαντες ἦσθ' ἄνεψ, *Il.* xii. 346
 αἱ γὰρ πῶς αὐτὸν με μένος καὶ θυμὸς
 ἀνείη ὥμ' ἀποταμνόμενον κρέα ἐδμεναι,
 οἶα μ' ἔοργας, *Eur. H. F.* 816 ἄρ' εἰς
 τὸν αὐτὸν πίτυλον ἤκομεν φόβου, οἶον
 φάσμ' ὑπὲρ δόμων ὄρω; *Ion* 796 ἂν
 ὑγρὸν ἀμπταῖην αἰθέρα . . ., οἶον οἶον
 ἄλγος ἔπαθον, *Ag. Nub.* 1157 οὐδὲν
 γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι, οἶος
 ἐμοὶ τρέφεται, *Hdt.* i. 31 αἱ δὲ Ἀργεῖαι
 τὴν μητέρα αὐτῶν (ἐμακάριζον), οἶων
 τέκνων ἐκύρησε, viii. 12 ἐς φόβον κατι-
 στέατο ἐλπίζοντες πάγχυ ἀπολέεσθαι, ἐς
 οἶα κακὰ ἤκον.

910. ἄιστον ἐκβαλεῖ: i.e. ἐκβαλεῖ
 ὥστε ἄιστον εἶναι. For ἄιστος see on
 151.

911. Κρόνου . . . κρανθήσεται: al-
 literation of κρ-.

915 f. ταῦτα: see on 902.—
 πεδαρσίοις: see on 269.

917. πύρπνουν βέλος: see on 359.
 For the contracted form πύρπνουν see

on 852, and *Soph. Ant.* 224 δύσπρους
 ἰκάνω. In melic passages only -πρους
 is used.

920. τοῖον: demonstratives at the
 beginning of a sentence often state
 the cause or reason of what goes
 before, in Greek as in Latin. Cp.
Soph. Ai. 560 οὗτοι σ' Ἀχαιῶν, οἶδα,
 μή τις ὑβρίση . . . τοῖον πυλωρὸν φύλακα
 Τεῦκρον ἀμφὶ σοὶ λείψω.

921. ἐπ' αὐτὸς αὐτῷ: see on 762.

922. κεραυνοῦ: κεραυνός, ignea
 coelescatio; βροντή, fragor
 caeli tonantis.

923. βροντῆς ὑπερβάλλοντα: ὑπερ-
 βάλλειν takes the genitive, as a verb
 of surpassing, here and *Plat. Gorg.*
 475 c ἄρα λύπη ὑπερβάλλει τὸ ἀδικεῖν
 τοῦ ἀδικεῖσθαι; also *Aristot. Hist. An.*
 ii. 11 πολὺ ὑπερβάλλοντες τῶν περὶ τὰ
 λοιπὰ ὑπαρχόντων. Cp. the use of
 ὑπερφέρειν (*Soph. O. T.* 380 τέχνη
 τέχνης ὑπερφέρουσα) and ὑπερέχειν

θαλασσίαν τε, γῆς ^{shuklōsai} τινάκτειραν νόσον,
 925 τρίαينαν, αἶχμην τὴν Ποσειδῶνος, σκεδᾶ.
 πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται
 ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.

ΧΟΡΟΣ.

σύ θην ἃ χρήζεις, ταῦτ' ἐπιγλωσσᾶ Διός.

ΠΡΟΜΗΘΕΥΣ.

ἄπερ τελείται, πρὸς δ' ἃ βούλομαι λέγω.

ΧΟΡΟΣ.

930 καὶ ^{syphōst} προσδοκᾶν χρή δεσπόσειν Ζηνός τινα;

ΠΡΟΜΗΘΕΥΣ.

καὶ τῶνδ' ἔξει δυσλοφωτέρους πόνους.

(Plat. *Gorg.* 475 c οὐκ ἄρα λύπη γε ὑπέρχει, following the words quoted above).

924 f. θαλασσίαν τρίαينαν: cp. Eur. *Ion* 282 πληγαὶ τριαίνης ποντίου. — νόσον: 'ubi Latinis pestis, noxa aut calamitas, ibi Graecis νόσος in usu est' (Schütz). Cp. Soph. *Ant.* 418 καὶ τότε' ἐξαίφνης χθονὸς τυφῶς αἶρας σκηπτόν, οὐράνιον ἄχος, πῖμπλησι πεδίων. . . . μύσαντες δ' εἶχομεν θέλαν νόσον. — According to Pindar *Isthm.* vii. 60 ff., the sagacious Themis, when Zeus and Poseidon sought the hand of Thetis, announced to the gods, εἴνεκεν πεπρωμένον ἦν φέρτερον γόνον ἂν ἄνακτα πατρὸς τεκεῖν ποντίαν θεόν, ὃς κεραυνῷ τε κρέσσον ἄλλο βέλος διώξει χερὶ τριόδοντός τ' ἁμαιμακέτου, Δί γε μισγομένην ἢ Διὸς παρ' ἀδελφεοῖσιν. Aeschylus, for the sake of effect, has retained the part of the prophecy relating to Poseidon, although its occasion — the competition of Poseidon for Thetis's hand — is absent from his account. One may understand

him to mean that Poseidon's dominion would perish along with Zeus's.

926. πταίσας τῷδε πρὸς κακῷ: cp. Sept. 210 νεὼς καμούσης ποντίῳ πρὸς κύματι.

927. For τὲ . . . καὶ with a word meaning 'differ' or 'different,' cp. Soph. *O. C.* 808 χωρὶς τό τ' εἰπεῖν πολλὰ καὶ τὰ καίρια, Eur. *Alc.* 528 χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται, Xen. *Hier.* i. 2 πῇ διαφέρει ὁ τυραννικός τε καὶ ὁ ἰδιωτικὸς βίος. See Elmsley on Soph. *l.c.*

928. θήν: this particle is chiefly epic. Krüg. II. § 69, 38. — ἐπιγλωσσᾶ: prophesy ill, utter ominous words; ἐποιωνίζη κατὰ τοῦ Διὸς ἃ βούλει γενέσθαι αὐτῷ, Schol. So Hesych. ἐπιγλωσσῶ· ἐποιωνίζου διὰ γλώττης, Αἰσχύλος 'Ηρακλείδαις. Cp. Cho. 1044 μηδ' ἐπιγευσθῆς στόμα φήμη πονηρᾷ μηδ' ἐπιγλωσσῶ κακά, Ag. *Lys.* 37 περὶ τῶν Ἀθηναίων δ' οὐκ ἐπιγλωττήσομαι τοιοῦτον οὐδέν.

929. τελείται: may be either future or present (see on 211). — πρὸς δέ: see on 73.

931. τῶνδε: τῶν ἐμῶν.

ΧΟΡΟΣ.

πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;

ΠΡΟΜΗΘΕΥΣ.

τί δ' ἂν φοβοίμην ᾧ θανεῖν οὐ μόρσιμον;

ΧΟΡΟΣ.

ἄλλ' ἄθλον ἂν σοι τοῦδ' ἔτ' ἀλγίω πόροι.

ΠΡΟΜΗΘΕΥΣ.

935 ὃ δ' οὖν ποιείτω· πάντα προσδοκῆτά μοι.

ΧΟΡΟΣ.

οἱ προσκυνοῦντες τὴν Ἀδράστειαν σοφοί.

ΠΡΟΜΗΘΕΥΣ.

936 σέβου, προσεύχου, θώπτε τὸν κρατοῦντ' αἰεί.
ἔμοι δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.
δράτω, κρατεῖτω τόνδε τὸν βράχυν χρόνον
940 ὅπως θέλει· δαρδὺν γὰρ οὐκ ἄρξει θεοῖς.

932. ἐκρίπτων: see on 312.

933. ᾧ θανεῖν οὐ μόρσιμον: the thought recurs 1053; in a different relation 753 and Frg. III. of the Προμηθεὺς λυόμενος 23 f.

934. Cp. 313.

936. οἱ προσκυνοῦντες τὴν Ἀδράστειαν: Hesych. Ἀδραστία· ἡ Νέμεσις. 'Ad vitandam invidiam Graeci solebant dicere προσκυνῶ τὴν Νέμεσιν. Dem. adv. Aristogit. I. p. 495 [xxv. 37] καὶ Ἀδράστειαν μὲν ἄνθρωπος ὧν ἔγωγε προσκυνῶ, Plat. Rep. v. 451 a προσκυνῶ δὲ Ἀδράστειαν, ᾧ Γλαῦκων, χάριν οὐ μέλλω λέγειν' (Giacomelli). Cp. also Eur. Rhes. 342 Ἀδράσθεια μὲν ἅ Διὸς παῖς εἶργιοι στομάτων φθόνον, 408 σὺν δ' Ἀδραστεία λέγω, . . . ξὺν σοὶ στρατεύειν γῆν ἐκ' Ἀργείων θέλω καὶ πᾶσαν ἔλθων Ἑλλάδ' ἐκπέρσαι· δορί, Alciph. Ep. i. 33 προσκυνῶ δὲ τὴν Νέμεσιν, Soph. Phil. 776 τὸν φθόνον δὲ πρόσκυσον.

937. σέβου, προσεύχου, θώπτε: cp. 392.—τὸν κρατοῦντ' αἰεί: = τὸν αἰεί (for the time being) κρατοῦντα. Cp. Eur. Or. 889 ὑπὸ τοῖς δυναμένοισιν ὧν αἰεί, Ag. Vesp. 1318 καμφοδοιχῶν περὶ τὸν εὖ πράττοντ' αἰεί, Plut. 1026 φάσκων βοηθεῖν τοῖς ἀδικουμένοις αἰεί, Xen. Cyr. viii. 5. 10.

938. ἔλασσον ἢ μηδέν: cp. Plat. Theaet. 179 e ἦττον αὐτοῖς ἐνὶ ἡ τὸ μηδέν. The abstract idea of nothingness is expressed by μηδέν (not οὐδέν) or τὸ μηδέν. Cp. Soph. Ai. 1275 ἦδη τὸ μηδέν ὄντας, El. 1106 δέξαι με τὴν μηδέν εἰς τὸ μηδέν, Eur. Cycl. 355 ἔλλως νομίζει Ζεὺς τὸ μηδέν ὧν θεός, Soph. Ai. 1231 δτ' οὐδέν ὧν τοῦ μηδέν ἀντίστροφος ὑπερ.

939. δράτω, κρατεῖτω: cp. Ag. 1009 πρᾶσσε, πιαίνου μαιίνων τὴν δίκην, ἐπεὶ πάρα, Soph. Ant. 768 δράτω, φρονεῖτω μείζον ἢ κατ' ἄνδρ' ἰών.

940. ἄρξει θεοῖς: see on 49.

[ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς ^{messen} τρόχιν,
τὸν τοῦ τυράννου τοῦ νέου διάκονον ^{messen}
^{no doubt} πάντως, τι καινὸν ἀγγελῶν ἐλήλυθε.

ΕΡΜΗΣ.

σὲ τὸν σοφιστήν, τὸν πικρῶς ὑπέρπικρον,

945 τὸν ἐξαμαρτόντ' εἰς θεοὺς/ἐφημέροις

^{bj} ὑπόρουντα τιμάς, τὸν πυρὸς κλέπτην λέγω.

πατὴρ ἄνωγέ σ' οὐστυνας κομπεῖς γάμους

αὐδᾶν, πρὸς ὧν ἐκεῖνος ἐκπίπτει κράτους.

καὶ ταῦτα μέντοι μηδὲν αἰνικτηρίως, — ^{δινημα - saddle -}

950 ἀλλ' αὖθ' ἕκαστ' ἐκφραζε· μηδέ μοι διπλᾶς

ὁδοὺς, Προμηθεῦ, προσβάλης· ὁρᾶς δ' ὅτι

Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

^{bj} ^{the same} ΠΡΟΜΗΘΕΥΣ.

σεμνόφροτος γε καὶ φρονήματος ^{bold} πλέως

ὁ μῦθός ἐστιν, ὡς θεῶν ὑπηρέτου. ^{avant}

941. ἀλλ' εἰσορῶ γάρ: cp. Eur. *Hec.* 724 ἀλλ' εἰσορῶ γάρ τοῦδε δεσπότου δέμας Ἀγαμέμνονος, τοῦνθένδε σιγῶμεν, φίλαι.—τρόχιν: Hesych., τρόχισ· ἄγγελος, ἀκόλουθος. Here, however, a contemptuous designation of the divine messenger, as διάκονος τοῦ νέου τυράννου. So throughout the following scene Hermes is treated with lofty disdain by Prometheus. The phrase Διὸς τρόχισ suffices for the spectators, without mention of the name. τρόχισ furthermore alludes to Hermes's winged shoes, and it is probable that he is swung from above upon the stage, by means of the αἰώρημα (see on 284).

944–1039. Second Scene of the *Exodos*. Prometheus and Hermes. Development of the catastrophe.

944. σοφιστήν: see on 62.—τὸν πικρῶς ὑπέρπικρον: see on 328.

945. Cp. 82.

948. ἐκπίπτει: see on 171.

949. μηδὲν αἰνικτηρίως: cp. 610.

950. αὖθ' ἕκαστα: *everything as it really is*, = "explicitly." Cp. Eur. *Phoen.* 494 ταῦτ' αὖθ' ἕκαστα, μήτερ, οὐχὶ περιπλοκάς λόγων ἀθροίσας, εἶπον, *Or.* 1393 σαφῶς λέγ' ἡμῖν αὖθ' ἕκαστα τὰν δόμοις.

952. τοῖς τοιούτοις: the Schol. wrongly interprets τοῖς μὴ πειθομένοις αὐτῷ. The words are neuter, and refer to the shifts and evasions just mentioned. For τοιούτοις see on 237.

954. Cp. Eur. *Tro.* 424 ἡ δεινὸς δ' ἀλάτρισ· τί ποτ' ἔχουσι τοῦνομα κήρυκες; ἐν ἀπέχθημα πάγκοινον βροτοῖς οἱ περὶ τυράννους καὶ πόλεις ὑπηρέται.

955 νέον, νέοι κρατεῖτε, καὶ δοκεῖτε δὴ —
ναίειν ἀπενθῇ πέργαμ'. οὐκ ἐκ τῶνδ' ἐγὼ
δισσοὺς-τυράννους-ἐκπεσόντας ἤσθόμην; Have I not seen
τρίτον δὲ (τὸν νῦν ^{present only} κοιρανούντ) ἐπόψομαι ^{see}
αἰσχίστα καὶ τάχιστα. μή τί σοι δοκῶ
960 ^{dear & strange} τάρβειν ὑποπτησθῆναι τε τοὺς νέους θεούς;
-πολλοῦ γε καὶ τοῦ παντός ἐλλείπω. σὺ δὲ
κέλευθον ἥνπερ ἦλθες ἐγκόνηι πάλιν.
πεύσει γὰρ οὐδὲν ὦν ἀνιστορεῖς ἐμέ.

ΕΡΜΗΣ.

τοιοῖσδε (μέντοι καὶ πρὶν) αὐθαδίσμασιν.
965 ἐς τάσδε σαυτὸν πημονὰς καθώρμισας.

ΠΡΟΜΗΘΕΥΣ.

τῆς σῆς ^{permitted} λατρείας τὴν ἐμὴν ^{hard lost} δυσπραξίαν,
(σαφῶς ἐπίστασ') οὐκ ἂν ἀλλάξαιμ' ἐγώ.

ΕΡΜΗΣ.

κρεῖσσον γὰρ οἶμαι τῇδε ^{there} λατρεύειν πέτρα
ἢ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον.

955. νέον κρατεῖτε: see on 35.

956. πέργαμα: Servius on Verg. Aen. i. 95 propter Pergama quae altissima fuerunt: ex quibus omnia alta aedificia pergama vocantur, sicut Aeschylus dicit.

957. δισσοὺς τυράννους: Uranus and Cronus.

959. αἰσχίστα καὶ τάχιστα: sc. ἐκπίπτοντα. — The assonance is effective; cp. 480, 691, 891 f., Soph. Ant. 1327 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.

961. πολλοῦ γε καὶ τοῦ παντός ἐλλείπω: cp. 1006. πολλοῦ γε δεῖ or πολλοῦ γε καὶ δεῖ (il s'en faut bien) is a common expression.

962. ἐγκόνηι πάλιν: a contemptu-

ous expression (cp. τρόχῳ) for simple ἀναστρέφον.

963. Cp. Soph. O. C. 991 ἐν γὰρ μ' ἔμειψαι μόνον ὦν σ' ἀνιστορῶ. The attraction οὐδὲν ὦν, very common in Soph. and Eur., occurs in Aeschylus only here and 984 below.

965. καθώρμισας: cp. Eur. H. F. 1094 δεσμοῖς ναῦς ὅπως ὠρμισμένος πρὸς ἡμιβραύσῳ λατρεῖν τυκίσματι ἡμαι, Ar. Thesm. 1105 τίν' ὄχθον τόνδ' ὀρῶ καὶ παρθένον θεαῖς ὁμοίαν ναῦν ὅπως ὠρμισμένην; The metaphor is further carried out in Frg. III. of Προμηθεὺς λυόμενος, 3 navem ut horrissono freto noctem paventes timidi adnectunt navitae.

968 f. οἶμαι: ironical. — τῇδε λα-

ΠΡΟΜΗΘΕΥΣ.

* * * * *

970 οὕτως ὑβρίζειν τοὺς ὑβρίζοντας χρεῶν.

*There are the
bold bold*

You seem to revel ΕΡΜΗΣ.

χλιδᾶν ἔοικας τοῖς παροῦσι πράγμασι.

ΠΡΟΜΗΘΕΥΣ.

χλιδῶ; χλιδῶντας, ὧδε τοὺς ἐμούς ἐγὼ
ἐχθροὺς ἰδοίμι· καὶ σὲ δ' (ἐν τούτοις) λέγω.

ΕΡΜΗΣ.

mistaken blame
ἦ καμὲ γάρ τι συμφοραῖς ἐπαιτία;

ΠΡΟΜΗΘΕΥΣ.

975 (ἀπλῶ λόγῳ) τοὺς πάντας ἐχθαίρω θεοὺς

οἷοι παθόντες εὖ κακοῦσί μ' ἐκδίκως.

fareed well do me wrong
at my hands ΕΡΜΗΣ.

in the throes of

κλύω σ' ἐγὼ μεμνηνὸτ' οὐ σμικρὰν νόσον.

mind

ΠΡΟΜΗΘΕΥΣ.

νοσοῦμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στυγεῖν.

τρέψιν πέτρῃ: see on 463. The expression is here chosen with reference to the next verse (φῦναι Ζηνὶ ἄγγελον). — πέτρῃ ἢ πατρί: the assonance emphasizes the contrast.

970. This verse was preceded by some telling retort to Hermes's taunt λατρεύειν πέτρῃ.

972. Cp. 864, Soph. *Trach.* 819 τὴν δὲ τέρψιν ἦν τῶμῳ δίδωσι πατρί, τήνδ' αὐτὴ λάβοι, *Phil.* 794 'Αγάμεμνον, ὦ Μενέλαε, πῶς ἂν ἀντ' ἐμοῦ τὸν ἴσον χρόνον τρέφοιτε τήνδε τὴν νόσον;

973. καὶ . . . δέ: and . . . too. H. 1042 end; Krüger II. § 69, 41, 2. Cp. Eur. *El.* 1117 τρόποι τοιοῦτοι· καὶ σὺ δ' αὐθάδης ἔφες.

974. συμφοραῖς: ob calamita-

tes tuas. For this use of the causal dative, cp. *Cho.* 81 δακρύω ματαίοισι δεσπότην τύχαις, *Eum.* 717 ἢ καὶ πατήρ τι σφάλλεται βουλευμάτων πρωτοκτόνοισι προστροπαῖς Ἰζίονος; Eur. *Med.* 1286 πίτνει δ' ἅ τάλαιν' ἐς ἄλμαν φόνω τέκνων δυσσεβεῖ, *Heracl.* 474 θράσος μοι μηδὲν ἐξόδοις ἐμαῖς προσθήτε.

975. ἀπλῶ λόγῳ: cp. 46. In *Ar. Av.* 1547 Prometheus expresses the same sentiment, μισῶ δ' ἅπαντας τοὺς θεοὺς, ὡς οἶσθα σύ.

977. The dialogue becomes stichomythic as the heat of the speakers increases. — κλύω: the sense is, "from your speech I perceive that, etc." — μεμνηνότα νόσον: like μεμνηνότα μανίαν. Krüger II. § 46, 6.

ΕΡΜΗΣ.

εἷης (~~φορητὸς-οὐκ~~) ἄν, εἰ πράσσοις καλῶς.

ΠΡΟΜΗΘΕΥΣ.

ῥμοι.

ΕΡΜΗΣ.

980 ῥμοι, τόδε Ζεὺς τοῦπος οὐκ ἐπίσταται.

ΠΡΟΜΗΘΕΥΣ.

ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηραιῶν χρόνος.

ΕΡΜΗΣ.

καὶ μὴν σύ γ' οὐπω σωφρονεῖν ἐπίστασαι.

ΠΡΟΜΗΘΕΥΣ.

σέ γὰρ προσηύδων οὐκ ἂν (ὄνθ' ὑπηρέτην. *servant*)

ΕΡΜΗΣ.

ἐρεῖν ἔοικας οὐδὲν ὦν χρήζει πατήρ.

ΠΡΟΜΗΘΕΥΣ.

985 καὶ μὴν ὀφείλων γ' ἂν τίνοιμ' αὐτῷ χάριν.

ΕΡΜΗΣ.

ἐκερτόμησας (δῆθεν ὥς) παῖδ' ὄντα με.

979. Cp. Frg. 204 κακοὶ γὰρ εὖ πράσσοντες οὐκ ἀνασχετοί.

980. ῥμοι, τόδε τοῦπος: = "this word ῥμοι." Cp. Pers. 124 δᾶ, τοῦτ' ἔπος γυναικοπληθῆς ὁμιλος ἀπύων, Ag. 1334 'μηκέτ' ἐσέλθης' τάδε φωνῶν, Eum. 510 τοῦτ' ἔπος θροοῦμενος, ἰὼ δῖκα. — Hermes means that Zeus is not moved by lamentations (cp. 952), but Prometheus, in the next verse, takes the statement in a different sense: κακεῖνος οὖν τῷ χρόνῳ μαθήσεται τὸ στενάζειν, Schol.

982. καὶ μὴν: see on 246. — οὐπω:

said with reference to the preceding sentiment (ἐκδιδάσκει πάνθ' ὁ χρόνος).

983. ὄνθ' ὑπηρέτην: cp. 942, 954.

985. ὀφείλων γε: = εἰ ὀφείλον γε. 'Ich dich ehren? Wofür?' says Goethe's Prometheus. For the optative with ἂν after εἰ ὀφείλον cp. Isocr. Paneg. 102 εἰ μὲν ἄλλοι τινὲς τῶν αὐτῶν πραγμάτων πρῶτον ἐπεμελήθησαν, εἰκότως ἂν ἡμῖν ἐπιτιμῶεν. Krüger I. § 54, 12, 7; GMT. 443 b.

986. δῆθεν: see on 202. — ὥς παῖδ' ὄντα με: cp. Ag. 277 παιδὸς νέας ὥς κάρτ' ἐμωμήσω φρένας, 470 τίς ὧδε παιδ-

ΠΡΟΜΗΘΕΥΣ.

Are you not
οὐ γὰρ σὺ παῖς τε καὶ τοῦδ' ἀνούστερος, more witless than a child

εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα; expect

οὐκ ἔστιν αἰκισμὸς οὐδὲ μηχανήματα οὕτως

990 προτρέφεται με Ζεὺς γεγωνῆσαι τάδε,

πρὶν ἂν χαλασθῇ δεσμὰ-λυμαντήρια. ^{loose}blazing

πρὸς ταῦτα ^{be hurled}ρίπτεσθω μὲν αἰθαλοῦσσα ^{black}φλόξ,

λευκοπτέρω δὲ νιφάδι καὶ βροντήμασι

χθονίοις ^{earthquake}κυκάτω πάντα καὶ ταρασσέτω. ^{confound all}(I shake

995 γνάμψει γὰρ οὐδέν-τῶνδέ) μ' ὥστε καὶ φράσαι

πρὸς οὗ ^{it is faced}χρεῶν νῦν ἐκπεσεῖν τυραννίδος.

νὸς ἢ φρενῶν κεκομμένος; *Il.* xx. 200
Πηλεΐδῃ, μὴ δὴ μ' ἐπέεσσιν γε νηπιτίον
ὥς ἔλπεο δειδίξεσθαι.

987. τοῦδε: i.e. παιδός. *Cp.* *Soph.*
Ant. 910 καὶ παῖς ἀπ' ἄλλου φῶτός, εἰ
τοῦδ' ἤμπλακον, *Eur. Hipp.* 914 οὐ μὴν
φίλους γε καὶ μάλλον ἢ φίλους κρύπτειν
δίκαιον.

992. πρὸς ταῦτα: often used with
the imperative to express unalterable
resolution or conviction. "I have
spoken; do what you will," or "let
what will happen." *Cp.* 915, 1030,
1043, *Soph. Ant.* 658, *Eur. Med.* 1358,
Hipp. 304, *Heracl.* 978 etc. — αἰθα-
λοῦσσα: *cp.* *Hesiod Theog.* 707, αἰ-
θαλόεντα κεραυνόν, *Eur. Phoen.* 183
κεραυνῶν τε φῶς αἰθαλόεν. — For the
thought *cp.* 1043, *Il.* xv. 115 μὴ νῦν
μοι νεμεσήσῃ, 'Ολύμπια δώματ' ἔχον-
τες, τίσασθαι φόνον υἱὸς ἰόντ' ἐπὶ νῆας
'Αχαιῶν, εἶπερ μοι καὶ μοῖρα Διὸς πλη-
γέντι κεραυνῷ κείσθαι ὁμοῦ νεκύεσσι
μεθ' αἵματι καὶ κόνιῃσιν, *Soph. Phil.*
1197 οὐδέποτ' οὐδέποτ', . . . οὐδ' εἰ πυρ-
φόρος ἀστεροπητῆς βροντᾶς αὐγαῖς μ'
εἰσι φλογίζων, *Eur. Phoen.* 521 πρὸς
ταῦτ' ἴτω μὲν πῦρ, ἴτω δὲ φάσγαν, α,
ζεύγνυσθε δ' ἵππους, πεδία πίμπλαθ'

ἀρμάτων, ὥς οὐ παρήσω τῷδ' ἐμὴν τυραν-
νίδα, *Fr.* 688 πίμπρη, κατάειθε σάρκας,
ἐμπλήσθητί μου πίνων κελαινὸν αἷμα·
πρόσθε γὰρ κάτω γῆς εἰσιν ἄστρο, γῇ δ'
ἄνεισ' εἰς αἰθέρα, πρὶν ἐξ ἐμοῦ σοι θῶπ'
ἀπαντῆσαι λόγον.

993. λευκοπτέρω: *cp.* *Hdt.* iv. 31
οἴκε γὰρ ἡ χιῶν πτεροῖσι, *ibid.* 7 ὑπὸ
πτερῶν κεχυμένων.

994. *Cp.* *Ar. Pax* 320 ὥς κυκάτω
καὶ πατεῖτω πάντα καὶ ταραττέτω. —
χθονίοις: see 1082 f. *Cp.* *Fr.* 55 τυ-
πάνου δ' εἰκῶν. ὥσθ' ὑπογαίου βροντῆς
φέρεται βαρυταρβῆς, *Soph. O. C.* 1606
κτύπησε μὲν Ζεὺς χθόνιος, *Eur. Hipp.*
1201 ἐνθεν τις ἤχώ, χθόνιος ὥς βροντῇ
Διός, βαρὺν βρόμον μεθήκε. — κυκάτω:
the subject is he (Zeus); so in 1051
below, after πνεῦμα and κύμα.

995. ὥστε καί: (= οὕτως ὥστε καί)
implies that the result corresponds in
nature with the action which causes
it. *Cp.* *Plat. Phaed.* 66 b ἀνάγκη ἐκ
πάντων τούτων παρίστασθαι δόξαν τοι-
άνδε τινὰ τοῖς γνησίως φιλοσόφοις ὥστε
καὶ πρὸς ἀλλήλους τοιαῦτ' ἅττα λέγειν,
Soph. Ai. 1325 τί γάρ σ' ἔδρασεν ὥστε
καὶ βλάβην ἔχειν, *Eur. Phoen.* 1328
οὐκ εἰς τόδ' ἤλθον ὥστε καὶ τάδ'

think absolute ΕΡΜΗΣ. *helpful, propitiative*
 ορα νυν εἴ σοι ταῦτ' ἀρώγ'α φαίνεται.

seen ΠΡΟΜΗΘΕΥΣ. *decided*
 ὥπται πάλαι δὴ καὶ βεβουλευται τάδε.

ΕΡΜΗΣ.

τόλμησον, ὦ μάταιε, τόλμησόν ποτε (STO P AND THINIK
 1000 (πρὸς τὰς παρούσας πημονὰς) ὀρθῶς φρονεῖν.

see ΠΡΟΜΗΘΕΥΣ.
 ὄχλεις μάτην με κῦμ' ὅπως παρηγορῶν.

li + ... εἰσελθέτω σε μήποθ' ὥς ἐγὼ (Διὸς
 γυνῆν) φοβηθεὶς θηλύνους γενήσομαι
 καὶ λιπαρήσω τὸν μέγα στυγούμενον

1005 (γυναικομίμοις ὑπτιάσασιν χερῶν) *hand like a woman*
 λῦσαί με δεσμῶν τῶνδε· τοῦ παντὸς δέω.

εἰδέναι, *Hel. 841* πῶς οὖν θανούμεθ' ὥστε
 καὶ δόξαν λαβεῖν; For the thought
 cp. Hor. Carm. iii. 3, 1 iustum et
 tenacem propositi virum, etc.

998. Cp. Schiller *Wallenstein's Tod*
 IV. 11 'Bedenken Sie doch ja wohl
 was Sie thun.' 'Bedacht ist schon,
 was zu bedenken ist.'

999 f. τόλμησον, τόλμησον ὀρθῶς
 φρονεῖν: cp. Horace's *sapere aude*
 (*Epist. i. 2, 40*). For the repetition
 see on 266.

1001. ὄχλεις: absolute, as in Soph.
O. T. 446 παρὼν σύ γ' ἐμποδὼν ὄχλεις.
 — κῦμ' ὅπως: λαλῶν ὡς πρὸς κῦμα ἀναί-
 σθητον, Schol. Cp. Eur. *Med. 28* ὡς
 δὲ πέτρος ἢ θαλάσσιος κλύδων ἀκούει
 νουθετουμένη φίλων, *Hipp. 304* πρὸς
 τὰδ' αὐθαδεστέρα γίγνου θαλάσσης,
Andr. 537 τί με προσπίτνεις ἄλλαν πέ-
 τραν ἢ κῦμα λιταῖς ὡς ἱκετεύων, *Lycophr. 1452* εἰς κῦμα κωφὸν βάζω, Philo-

dem. Anthol. Pal. v. 107 τοῦτ' ἐβόων αἰεὶ
 καὶ προύλεγον, ἀλλ' ἴσα πόντῳ Ἴονίῳ
 μύθων ἐκλυες ἡμετέρων, *Ovid. Met. xiii.*
 804 surdior aequoribus.

1005. γυναικομίμοις: cp. Soph. *Erg.*
 706 γυναικομίμοις ἐμπρέπεις ἐσθήμασιν,
Eur. Bacch. 980 ἐν γυναικομίμῳ στολᾷ,
Erg. 185 γυναικομίμῳ διαπρέπεις μορφώ-
 ματι. — ὑπτιάσασιν: in entreaty the
 ancients raised the hands with palms
 upwards. Cp. the quotation (s.v.
 ὑπτίος) in *Suidas* προθυμία τῇ πάσῃ
 ἀναπετάσαντες τὰς πύλας ἐδέξαντο ὑπτί-
 αῖς χερσὶ τοὺς πολεμίους, *Verg. Aen.*
 iii. 176 tendoque supinas ad
 caelum cum voce manus, *Hor.*
Carm. iii. 23, 1 caelo supinas si
 tuleris manus. This attitude is
 seen in the fine statue of the 'praying
 boy' in the Berlin Museum (*Bau-*
meister, Denkmäler, p. 591, n. 635).

1006. τοῦ παντὸς δέω: cp. 961.

ΕΡΜΗΣ.

λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν.
 τεγγεῖ γὰρ οὐδέν οὐδὲ μαλθάσσει κέαρ
 λιταῖς· δακῶν δὲ στόμιον ὥς νεοζυγῆς
 1010 πῶλος βιάζῃ καὶ (πρὸς ἡνίας) μάχῃ.
 ἀτὰρ σφοδρύνει γ' ἀσθενεῖ-σοφίσματι.
 αὐθαδία γὰρ (τῷ-φρονούντι-μὴ καλῶς)
 αὐτὴ καθ' αὐτὴν οὐδενὸς μείζον (σθένει. in strength)
 σκέψαι δ', εἰ μὴ τοῖς ἐμοῖς πεισθῆς λόγοις,
 1015 οἷός σε χεῖμων καὶ κακῶν τρικυμία (waves of evil).
 ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα - jagged peak/
 φάραγγα βροντῇ καὶ κεραυνία-φλογὶ

1007. πολλὰ καὶ μάτην: cp. *Eum.* 144 ἢ πολλὰ δὴ παθοῦσα καὶ μάτην ἐγώ.

1010. βιάζει: = βία φέρεις. Cp. *Eur. Hipp.* 1223 αἱ δ' ἐνδακοῦσαι στόμια πυριγενῇ γναθμοῖς βία φέρουσιν, οὔτι ναυκλήρου χερὸς μεταστρέφουσιν, *Med.* 242 μὴ βία φέρων ζυγόν, *Soph. El.* 725.

1011. σφοδρύνει, ἀσθενεῖ: outward turbulence, but inner powerlessness.

1013. αὐτὴ καθ' αὐτὴν: that is, χωρὶς τοῦ καλῶς φρονεῖν. — οὐδενὸς μείζον σθένει: 'nulla re est validior, i.e. quavis re est infirmior' (Halm). Explanation and confirmation of the foregoing ἀσθενεῖ. Cp. *Theogn.* 411 οὐδενὸς ἀνθρώπων κακίων δοκεῖ εἶναι ἑταῖρος, φ' γνῶμη θ' ἔπεται, Κύρνε, καὶ φ' δύναμις, *Thuc.* vii. 71 οὐδεμιᾶς δὴ τῶν ξυμπασῶν ἐλάσσων ἐκπληξίς, 85. πλεῖστος γὰρ δὴ φόνος οὗτος καὶ οὐδενὸς ἐλάσσων τῶν ἐν τῷ Σικελικῷ πολέμῳ τούτῳ, *Dem.* i. 27 ἢ τῶν πραγμάτων αἰσχύνῃ, οὐδεμιᾶς ἐλάττων ζημίας τοῖς γέ σάφροσι, *Plat. Prot.* 335 α εἰ τοῦτο ἐποιοῦν, οὐδενὸς ἂν βελτίων ἐφαινόμην,

Eur. Andr. 726 τάλλ' ὄντες ἴστε μηδενὸς βελτίονες. — For the thought cp. *Soph. O. T.* 549 εἰ τοι νομίζεις κτήμα τὴν αὐθαδίαν εἰναι τι τοῦ νοῦ χωρὶς, οὐκ ὀρθῶς φρονεῖς.

1014. σκέψαι δέ: the same formula introduces an argument *Soph. O. T.* 584 σκέψαι δὲ τοῦτο πρῶτον, *Eur. Suppl.* 476 σκέψαι δὲ καὶ μὴ τοῖς ἐμοῖς θυμούμενος λόγοισιν . . . σφριγῶντ' ἀμείψῃ μῦθον. Cp. *Soph. Trach.* 1077 σκέψαι θ' ὁποίας ταῦτα συμφορᾶς ὑπο πέπονθα.

1015. χεῖμων: cp. 643. For the position of κακῶν see on 458. — τρικυμία: cp. the Latin *decima unda, decumanus fluctus*, *Sept.* 760 κακῶν δ' ὥσπερ θάλασσα κύμ' ἄγει, τὸ μὲν πίτνον, ἄλλο δ' αἰερεῖ τρίχαλον, *Eur. Hipp.* 1213 σὺν κλύδωνι καὶ τρικυμῇ, *Plat. Rep.* 472 α τῷ δὺν κύματε ἐκφυγόντι τὸ μέγιστον καὶ χαλεπώτατον τῆς τρικυμίας ἐπάγεις.

1016. ἔπεισ': elision of *i* in the verb-ending -σι is rare. — πρῶτα μὲν: answered by simple δέ 1020. Cp. 447. — ὀκρίδα: cp. ὀκριόεσσα, 281.

- πατήρ ^{will shatter} σπαράξει τήνδε, καὶ κρύψει δέμας
τὸ σόν, πετραία δ' ^{clashed} ἀγκάλη σε ^{will} βαστάσει. ^{hold}
1020 μακρὸν δὲ ^{stretch} μήκος ἐκτελευτήσας χρόνου
^{time} ἀφορρον ἤξεις ἐς φάος· Διὸς δέ τοι ^{blood}
πτηνὸς-κύων, ~~δαφεινὸς-αἰετὸς~~ λάβρως
διαρταμήσει σώματος μέγα ῥάκος,
ἄκλητος ἔρπων δαιταλεὺς πανήμερος,
1025 κελαινόβρωτον δ' ἦπαρ ἐκθoinάσεται.

τοιοῦδε μόχθου τέρμα μή τι προσδόκα,
πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων

Δυσκοῦσα

1019. πετραία ἀγκάλη: cp. Cho. 586 πόντιαι ἀγκάλαι, Ar. Ran. 704 τὴν πόλιν ἔχοντες κυμάτων ἐν ἀγκάλαις, in imitation of Archilochus's verse ψυχὰς ἔχοντες κυμάτων ἐν ἀγκάλαις. — πετραία . . . βαστάσει: states what is properly only a circumstance (= ἐν πετραίᾳ ἀγκάλῃ βασταζόμενον). Prometheus is to sink, fetters and all, into the bowels of the earth, encircled by the cliff to which he is bound. By this device the poet avoids, at the opening of the Προμηθεὺς λυόμενος, the uninteresting repetition of the binding of Prometheus.

1020. μακρὸν μήκος: cp. Eur. Or. 72 μακρὸν δὴ μήκος χρόνου. μήκος = spatium, stretch.

1021. τοί: confirmative, mark well.

1022. κύων: see on 803.

1023. διαρταμήσει . . . μέγα ῥάκος: cp. below, Frg. III. of Προμηθεὺς λυόμενος 10 iam tertio me quoque funesto die tristi advolatu aduncis lacerans unguibus Iovis satelles pastu dilaniat fero. — μέγα ῥάκος: gives the result of διαρταμήσει, tear into great shreds. So κελαινόβρωτον below. Observe

μέγα before ρ-. ρ is the only liquid which maintains in post-Homeric poetry both the internal doubling (-ρρ-) and the force of two consonants at the beginning of a word (the after-effect of a dropped initial consonant; ῥάκος = ῥράκος, Aeol. βράκος). The preceding vowel may also (in the thesis) be short; see 713, 902.

1024. πανήμερος: not daily (for according to the passage just quoted on 1023, the eagle comes tertio quoque die), but διὰ πάσης τῆς ἡμέρας. Cp. the use of πανῆμαρ, πανημέριος in Homer. So Hesiod Theog. 523 καὶ οἱ ἐπ' αἰετὸν ὄρσε τανύπτερον· αὐτὰρ ὕγ' ἦπαρ ἥσθιεν ἀθάνατον· τὸ δ' ἀέξετο ἴσον ἀπάντη νυκτός, ὕσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὕρνις.

1025. κελαινόβρωτον: τὸ μελαινόμενον ἐκ τῆς βρώσεως, Schol. Prolep- tic. — ἐκθoinάσεται: see on 61.

1027. θεῶν τις διάδοχος κτέ.: this is really fulfilled, for Heracles offers to Zeus the centaur Chiron (θεὸν Χείρωνα, Soph. Trach. 714) as a voluntary (θελήσῃ) substitute for Pro-

φαινη θελήσῃ τ' εἰς ἀναύγητον μολεῖν
 Ἄιδην κρεφαῖά τ' ἀμφὶ Ταρτάρου βάθη. *dark depths*

- 1030 πρὸς ταῦτα βούλευ'· ὥς ὃδ' οὐ πεπλασμένος
 ὁ κόμπος, ἀλλὰ καὶ λίαν ὀρθούμενος·
 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα
 τὸ Δῖον, ἀλλὰ πᾶν ἔπος τελεῖ. σὺ δὲ
 πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν
 1035 εὐβουλίας ἄμεινον ἡγήσῃ ποτέ.

ΧΟΡΟΣ.

ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται
 λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν
 μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.
 πιθοῦ· σοφῶ γὰρ αἰσχρὸν ἑξαμαρτάνειν.

metheus. See Introd. p. 12. Here, indeed, Hermes announces the contingency as one inconceivable, or hardly to be expected. See on 27.

1029. ἀμφί: see on 830, and cp. Hom. *Hymn* ii. 157 Τιτῆνές τε θεοὶ τοὶ ὑπὸ χθονὶ ναιετάοντες Τάρταρον ἀμφὶ μέγαν (somewhere in Tartarus), Eur. *Andr.* 215 εἰ δ' ἀμφὶ Θρήκην . . . τύραννον ἔσχες ἄνδρα (in some part of Thrace). The conception is that of an unknown point inside a given region. This suggests the idea of looking "round about" that region.

1030 f. πεπλασμένος ὁ κόμπος . . . ὀρθούμενος: cp. *Il.* vii. 103 οὕτω μὲν ὀρθοῦτ' ἂν ὁ λόγος . . . εἰ δὲ . . . ὅρα μὴ μάτην κόμπος ὁ λόγος οὗτος εἰρημένος ἦ, *Thuc.* ii. 41 ὥς οὐ λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον ἢ ἔργων ἐστὶν ἀλήθεια, αὐτὴ ἡ δύναμις τῆς πόλεως σημαίνει, *Soph. O. T.* 828 ἄρ' οὐκ ἀπ' ὤμοῦ ταῦτα δαίμονός τις ἂν κρίνων ἐπ' ἀνδρὶ

τῷ δ' ἂν ὀρθοίη λόγον; *Ai.* 354 οἱμ', ὥς ἔοικας ὀρθὰ μαρτυρεῖν ἔγαν. — καὶ λίαν: this frequent combination occurs even in Homer. *Od.* i. 46 καὶ λίην κεῖνός γε ἔοικότι κέϊται ὀλέθρῳ, also *xiii.* 393, *xv.* 155.

1032. ψευδηγορεῖν: Zeus says, *Il.* i. 526, οὐ γὰρ ἐμὸν παλινάγρετον οὐδ' ἀπατηλὸν οὐδ' ἀτελεύτητον ὃ τι κεν κεφαλῇ κατανεύσω.

1035. ἄμεινον: for the neuter cp. *Suppl.* 190 κρεῖσσον δὲ πύργου βωμός. *G.* 138, n. 2 c; *H.* 617. — ἡγήσῃ ποτέ: *he at length convinced* (cp. ποτέ in 999). The negation belongs properly only to αὐθαδίαν εὐβουλίας ἄμεινον, although μηδέ has influenced the mood of ἡγήσῃ (for ἡγησai). — For the form of expression, cp. Eur. *Cycl.* 310 τὸ δ' εὐσεβὲς τῆς δυσσεβείας ἀνθελοῦ.

1037. The leader of the chorus reiterates the foregoing sentiment. See on 472.

ΠΡΟΜΗΘΕΥΣ.

- 1040 εἰδότε μοι τάσδ' ἀγγελίας
 ὃδ' ἐθώϋξεν, πάσχειν δὲ κακῶς
 ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν ἀεικές.
 πρὸς ταῦτ' ἐπ' ἐμοὶ ριπτέσθω μὲν
 πυρὸς ἀμφήκης βόστρυχος, αἰθήρ δ'
 1045 ἐρεθιζέσθω βροντῇ σφακέλω τ'
 ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων
 αὐταῖς ρίζαις πνεῦμα κραδαίνοι,
 κύμα δὲ πόντου τραχεῖ ροθίῳ
 συγχώσειεν τῶν οὐρανίων
 1050 ἄστρον διόδους, εἰς τε κελαίων
 Τάρταρον ἄρδην ρίψει δέμας
 τοῦμὸν ἀνάγκης στερραῖς δίναις·
 πάντως ἐμέ γ' οὐ θανατώσει.

ΕΡΜΗΣ.

τοιάδε μέντοι τῶν φρενὸπλήκτων

1040-1093. The catastrophe. Five anapaestic systems, of which the pair spoken by Prometheus (14 = 14) and the pair spoken by Hermes (9 = 9) correspond in length, while the system of the Coryphaeus forms the mesode.

1040. εἰδότε μοι: see on 441.

1042. ἀεικές: refers to the reproach in 1039 (αἰσχρόν).

1043. Cp. 992, Eur. Erog. 910 πρὸς ταῦθ' ἔτι χρὴ καὶ παλαμάσθω καὶ πᾶν ἐπ' ἐμοὶ τεκταινέσθω· τὸ γὰρ εὖ μετ' ἐμοῦ καὶ τὸ δίκαιον σύμμαχον ἔσται κοῦ μή ποθ' ἄλῳ κακὰ πράσσων.

1044. πυρὸς ἀμφήκης βόστρυχος: ἡ ἐλικοειδὴς (cp. 1083) τοῦ πυρὸς καταφορά, Schol. Cp. Cleanth. Hymn to Zeus 10 ἀμφήκη πυρὸντα ἀεὶ ζῶντα κεραυνόν, Eur. Hipp. 559 βροντᾷ ἀμφι-

πύρῳ, Hesych. ἀμφήκης δὲ, ἐξ ἐκατέρου μέρους ἡκονημένον βέλος, ἡ κεραυνὸς ἡ ξίφος. Cp. also Ag. 308 φλογὸς μέγαν πώγωνα, Catull. lxi. 77 viden ut faces splendidas quantiunt coma s. ἀμφήκης is an Homeric word.

1045. σφακέλω: σπασμῶ, συντόνῳ κινήσει, Schol. Cp. 878.

1047. αὐταῖς ρίζαις: cp. 221 and note.

1049. συγχώσειεν: συγκαλύψειεν, Schol.

1051. ρίψει: the subject is he (Zeus); so also of θανατώσει below. See on 994.

1052. Cp. Eur. Hec. 1295 στερρὰ γὰρ ἀνάγκη.

1053. πάντως . . . οὐ: as in 333. For the thought cp. 933.

- 1055 βουλευματ' ἔπη τ' ἐστὶν ἀκοῦσαι.
 τί γὰρ ἐλλείπει μὴ οὐ παραπαίειν
 ἢ τοῦδ' εὐχή; τί χαλᾶ μανιῶν;
 ἀλλ' οὖν ὑμεῖς γ' αἱ πημοσύναις
 συγκάμνουσαι ταῖς τοῦδε τόπων
 1060 μετὰ ποι χωρεῖτ' ἐκ τῶνδε θοῶς,
 μὴ φρένας ὑμῶν ἡλιθιώσῃ
 βροντῆς μύκημ' ἀτέραμνον.

ΧΟΡΟΣ.

- ἄλλο τι φώνει καὶ παραμυθοῦ μ'
 ὃ τι καὶ πείσεις· οὐ γὰρ δὴ που
 1065 τοῦτό γε τλητὸν παρέσυρας ἔπος.
 πῶς με κελεύεις κακότητ' ἀσκεῖν;
 μετὰ τοῦδ' ὃ τι χρὴ πάσχειν ἐθέλω.
 τοὺς προδότας γὰρ μισεῖν ἔμαθον,
 κοῦκ ἔστι νόστος
 1070 τῇσδ' ἦντιν' ἀπέπτυσσα μάλλον.

ΕΡΜΗΣ.

ἀλλ' οὖν μέμνησθ' ἀγὼ προλέγω·

1056 f. τί ἐλλείπει μὴ οὐ παραπαίειν: *what lacks it of wild delusion?* ἐλλείπειν contains a negative notion. Cp. 627, Eur. *Iph. A.* 41 τῶν ἀπόρων οὐδενὸς ἐνδεῖς μὴ οὐ μαίνεσθαι, *Trö.* 797 τίνος ἐνδέομεν μὴ οὐ πανσυνδία χωρεῖν ὀλέθρου διὰ παντός, *Soph. O. T.* 1232 λείπει μὲν οὐδ' ἂ πρόσθεν ἤδεμεν τὸ μὴ οὐ βαρύστον εἶναι. GMT. 815, 2; G. 283, 7 n.; H. 1034 b. — For παραπαίειν cp. 581, and *Erg.* 320 εἴτ' οὖν σοφιστῆς κἄλα παραπαίων χέλυ, *Ar. Plut.* 508 ξυνθιασώτα τοῦ ληρεῖν καὶ παραπαίειν. — εὐχή: the passage 1043–1052 is meant.

1059. συγκάμνουσαι: cp. 414.

1062. ἀτέραμνον: cp. 190.

1065. παρέσυρας: the proper meaning of παρασύρω may be seen from the figure in *Ar. Eq.* 520 Κρατίνου μεμνημένος ὅς πολλῶν βεύσας ποτ' ἐπαίνῳ διὰ τῶν ἀφελῶν πεδίων ἔρρει καὶ τῆς στάσεως παρασύρων ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους καὶ τοὺς ἐχθροὺς προθελύμους. The expression παρασύρειν ἔπος is therefore like αἰάζειν αὐδήν. The verb imparts to ἔπος a strong notion of reproach, "utter an outrageous speech."

1069 f. Cp. 685. — ἀπέπτυσσα: on this use of the aorist see Krüger II. § 53, 6, 2; GMT. 60; H. 842.

1071–79. Provision is here made for removing the chorus from the

- μηδὲ πρὸς ἄτης θηραθεῖσαι
 μέμψησθε τύχην, μηδέ ποτ' εἶπηθ'
 ὥς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον
 1075 πῆμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ'
 ὑμᾶς αὐτάς. εἰδυῖαι γὰρ
 κούκ ἐξαίφνης οὐδὲ λαθραίως
 εἰς ἀπέραντον δίκτυον ἄτης
 ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.
 1080 καὶ μὲν ἔργῳ κούκετι μύθῳ
 χθῶν σεσάλευται·
 βρυχία δ' ἡχῶ παραμυκάται
 βροντῆς, ἑλικές δ' ἐκλάμπουσι
 στεροπῆς ζάπυροί, στρόμβοι δὲ κόνιν

orchestra. For them to remount their winged car would impair the effect of the last scene. They sink, at the close, through the ἀναπίεσμα (trap-door) of the orchestra, at the moment when Prometheus disappears by the ἀναπίεσμα of the stage.

1078 f. δίκτυον ἄτης: cp. *Ag.* 361 γάγγαμον ἄτης παναλώτου. — ἀπέραντον: impervious. Cp. *Ag.* 1382 ἀπειρον ἀμφίβληστρον ὥσπερ ἰχθύων περιστιχίζω, *Eum.* 634 ἐν ἀτέρμονι δαιδάλῳ πέπλῳ. — At 1079 Hermes soars aloft and disappears.

1080. ἔργῳ κοῖκετι μύθῳ: cp. 336. Stage thunder and lightning the ancients produced by a thunder-machine (βροντεῖον) and a lightning-tower (κεραυνοσκοπεῖον). Skins filled with heavy stones were rolled on copper plates behind the scene, and a revolving contrivance aloft (περίλακτος ὑψηλή) emitted flashes of light. The quaking of the earth may have been indicated by the turning of the two

περίλακτοι. The ancients in such things demanded only hints and symbols, not illusions.

1081. The monometer (see on 97) takes the place of a dimeter; see on 1040.

1082. βρυχία: Hesych. βρύχιος· ὑποβρύχιος, i.e. under the surface. Cp. *Pers.* 397 ἐπαισαν ἄλμην βρύχιον. 'Vocabulum βρύχιος eo hic significatu dictum est, quo etiam ὑποβρύχιος interdum non id quod in aqua demersum est, sed omnino quod est aliqua re obrutum denotat' (Hermann). Accordingly βρυχία ἡχῶ βροντῆς means the same as χθόνια βροντήματα, 994. With the description cp. Hesiod *Theog.* 705 τόσσοι δούποις ἔγεντο θεῶν ἔριδι ξυνιόντων· σὺν δ' ἄνεμοι τ' ἐνοσίς τε κόνιν ἐσφαράγιζον.

1083 f. ἑλικές: αἱ ἐλικοειδεῖς (zigzag) κατὰ τὰ νέφη τῶν ἀστραπῶν κινήσεις, Schol. Cp. 1044. — ζάπυροί: cp. ζαπληθῆ *Pers.* 316. — στρόμβοι: Hesych. στρόμβος· δῖνος, συστροφῇ ἀνέ-

- 1085 εἰλίσσουσι· σκιρτᾶ δ' ἀνέμων
 πνεύματα πάντων εἰς ἄλληλα
 ὅστας ἀντίπνουν ἀποδεικνύμενα·
ξυντετάρακται δ' αἰθήρ πόντῳ.
 τοιάδ' ἐπ' ἐμοὶ ῥιπή Διόθεν
- 1090 τεύχουσα φόβον στείχει φανερώς.
 ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων
 αἰθήρ κοινὸν φάος εἰλίσσων,
 ἐσορᾶς μ' ὥς ἔκδικα πάσχω.

μου.—κόνιν: for the quantity, cp. *Suppl.* 180 ὁρῶ κόνιν ἀναυδον, *Cho.* 928 τόνδ' ὕφιν ἐθρεψάνην, *Suppl.* 782 κόνις ἄτερθε, *Cho.* 544 οὐφίς ἐμοῖσι.

1087. ἀντίπνουν: as a rule, only the mediae (β, γ, δ) before λ, μ, ν make position in thesis in dramatic poetry. Lengthenings like this in anapaests are found *Ar. Av.* 216 ἔδρας, 579 ἄγρων.—For the contraction see on 917.

1090. φανερώς: belongs with Διόθεν, evidently from *Zeus and none other*. τεύχουσα φόβον stands in a causal relation to it.

1091. ὦ μητρὸς ἐμῆς: ὦ Γῇ ἢ ὦ Θέμει (read ὦ Γῇ Θέμει, see on 210), *Schol.* 'In huiusmodi obtestatione

eos appellari deos convenit, quorum vis et potestas universam rerum naturam complectitur, i.e. caelum et terram, quo quidquid usquam testari insigne facinus possit, uno complexu comprehendatur' (Hermann). Cp. *Soph. El.* 80 ὦ φάος ἀγνόν καὶ γῆς ἰσόμοιρ' ἀήρ.—σέβας: cp. *Eum.* 885 ἀλλ' εἰ μὲν ἀγνόν ἐστί σοι Πειθοῦς σέβας.

1092. φάος εἰλίσσων: cp. *Eur. Phoen.* 3 Ἥλιε, θαῖς ἱπποισιν εἰλίσσων φλόγα, *Theodect. Frg.* 10 (p. 805 Nauck) ὦ καλλιφεγγῇ λαμπάδ' εἰλίσσων φλογός, Ἥλιε. Here φάος is the proper light of the φαεινὸς αἰθήρ.

1093. Prometheus sinks into the depths, with the rock on which he hangs (1019).

FRAGMENTS

OF THE

ΠΡΟΜΗΘΕΥΣ ΛΥΟΜΕΝΟΣ.

I.

(201 Herm., 191 Dind., 190 f. Nauck.)

Arrian *Peripl. Pont. Euxin.* p. 19. Αἰσχύλος ἐν Προμηθεῖ λυο-
μένῳ τὸν Φᾶσιν ὄρον τῆς Εὐρώπης καὶ τῆς Ἀσίας ποιεῖ. λέγουσι γοῦν
αὐτῷ οἱ Τιτᾶνες πρὸς τὸν Προμηθεῖα ὅτι

Ἦκομεν —

τοὺς σοὺς ἄθλους τούσδε, Προμηθεῦ,
δεσμοῦ τε πάθος τόδ' ἐποψόμενοι.

ἔπειτα καταλέγουσιν ὅσην χώραν ἐπῆλθον,

τῇ μὲν δίδυμον χθονὸς Εὐρώπης
μέγαν ἤδ' Ἀσίας τέρμονα Φᾶσιν.

I. This fragment belonged to the parodos, with which the play (like the *Persians* and the *Supplikes*) began. This appears from Procop. *Hist. Goth.* iv. 6, p. 336, 11 ἀλλὰ καὶ ὁ τραγῳδοποιὸς Αἰσχύλος ἐν Προμηθεῖ τῷ λυομένῳ εὐθὺς ἀρχόμενος τῆς τραγῳδίας τὸν ποταμὸν Φᾶσιν τέρμονα καλεῖ γῆς τῆς τε Ἀσίας καὶ τῆς Εὐρώπης. — The Titans (twelve in number) compose, we see, the chorus of the Προμηθεὺς λυόμενος. They have been released from Tartarus; cp. 219 above, Pind. *Pyth.* iv. 518

λύσε δὲ Ζεὺς ἑφθίτος Τιτᾶνας· ἐν δὲ χρόνῳ μεταβολαὶ λήξαντος οὐρου, Hesiod *O. D.* 169 τηλοῦ ἀπ' ἀθανάτων τοῖσιν Κρόνος ἐμβασιλεύει. Now they come, like the Oceanids in the Προμηθεὺς δεσμώτης, as sympathizing witnesses of Prometheus's sufferings.

In the first verses the chorus give the motive for their presence (δι' ἣν αἰτίαν πάρεστι, see on 128 above). Then the countries are enumerated which they have traversed on the way from their distant home. The following fragment (II.) is part of

II.

(202 H., 192 D., 192 N.)

Strabo I p. 33. φημί . . . τὰ μεσημβρινὰ πάντα Αἰθιοπίαν καλεῖσθαι τὰ πρὸς Ὀκεανῷ. μαρτυρεῖ δὲ τὰ τοιαῦτα· ὃ τε γὰρ Αἰσχύλος ἐν Προμηθεῖ τῷ λυομένῳ φησὶν οὕτω:

Φοινικόπεδόν τ' ἐρυθρᾶς ἱερὸν
 χεῦμα θαλάσσης
 χαλκοκέραυνόν τε παρ' Ὀκεανῷ
 λίμνην παντοτρόφον Αἰθιόπων,
 ἔν' ὃ παντόπτης Ἥλιος αἰεὶ
 χρῶτ' ἀθάνατον κάματόν θ' ἵππων
 θερμαῖς ὕδατος
 μαλακοῦ προχοαῖς ἀναπαύει.

this narration. Finally the Phasis is mentioned, which is near the spot in the Caucasus (see Introd. p. 24 f.) where Prometheus is chained. The Phasis here appears as the boundary of Europe and Asia, whereas above, 734 and 790, the sea of Azov is thus designated. Consequently the poet must have fancied the Phasis as flowing from the north and emptying into the sea of Azov.

II. As late as Herodotus's time the term Ἐρυθρὴ θάλασσα embraced the whole sea lying south of Asia and Africa. This he calls the 'South Sea' (νοτίη θάλασσα) in distinction from the Mediterranean (βορήνη θάλασσα), ii. 158 τῇ δὲ ἐλάχιστόν ἐστι καὶ συντομώτατον ἐκ τῆς βορήνης θαλάσσης ὑπερβῆναι ἐς τὴν νοτίην καὶ Ἐρυθρὴν τὴν αὐτὴν ταύτην καλεομένην. — φοι-

κόπεδον ἐρυθρᾶς: cp. Stephan. Byz. s.v. Ἐρυθρά: Ἐρυθρὰ ἢ θάλασσα, ἀπὸ Ἐρύθρου τοῦ ἥρωος, Οὐράνιος δ' ἐν Ἀραβικῶν δευτέρᾳ ἀπὸ τῶν παρακειμένων ὀρῶν ἃ ἐρυθρὰ δεινῶς εἰσι καὶ πορφυρᾶ, καὶ ἐπὴν βάλλῃ εἰς αὐτὰ ὁ ἥλιος τὴν αὐγὴν, καταπέμπει εἰς τὴν θάλασσαν σκιὰν ἐρυθράν· καὶ ὕμβρω δὲ κατακλυσθέντων τῶν ὀρέων κάτω συρρέοντι εἰς θάλασσαν οὕτω γίνεταί ἡ θάλασσα τὴν χροάν. — χαλκοκέραυνον: bronze-flashing, a bold formation designating the metallic gleam of the lake's surface. Cp. *Il.* xi. 83 χαλκοῦ τε στεροπὴν, 922 above κεραυνοῦ κρείσποντα φλόγα, *Eur. Tro.* 1104 κεραυνοφαῖς πῆρ. — τέ: the enclitic is separated from χαλκοκέραυνον by the caesura, as *Cho.* 864 ἀρχάς | τε. — λίμνην παντοτρόφον: see note on 808 above. For the lack of caesura see on 173.

III.

(203 H., 193 D., 193 N.)

Cic. *Tusc.* II 10. Affixus ad Caucasum (sc. Prometheus apud Aeschylum) dicit haec :

- Titanum suboles, socia nostri sanguinis,
generata Caelo, adspicite religatum asperis
vinctumque saxis, navem ut horrissono freto
noctem paventes timidi adnectunt navitae.
5 Saturnius me sic infixit Iuppiter,
Iovisque numen Mulciberi adscivit manus.
hos ille cuneos fabrica crudeli inserens
perrupit artus : qua miser sollertia
transverberatus castrum hoc Furiarum incolo.
10 Iam tertio me quoque funesto die
tristi advolatu aduncis lacerans unguibus
Iovis satelles pastu dilaniat fero ;
tum iecure opimo farta et satiata affatim
clangorem fundit vastum, et sublime avolans

III. These verses are in Cicero's own translation (*ibid.* c. 11). — In the Προμηθεὺς δισμώτης the hero is chained before the eyes of the spectators; here narrative takes the place of action. — 1 f. Cp. 164 above. — **asperis saxis**: cp. φάραγγι πρὸς δυσχειμέρῳ, 15. — 3 f. **navem . . . adnectunt**: see on 965. — 6. Cp. 619 Βούλευμα μὲν τὸ Δῖον, Ἡφαίστου δὲ χεῖρ. — 7. **cuneos**: cp. σφηνὸς ἀνθάδῃ γνάθων στέρνων διαμπάξ, 64. — 8. **sollertia**: cp. τέχνης, 87. — 9. **castrum Furiarum**: perhaps Ἐρινύων φρουράν, after 143. In that case Ἐρινύων would be

metonymic, "camp of revenge." Cp. *Ag.* 646 παιᾶνα τόνδ' Ἐρινύων. — 10. See on 1024. Perhaps the gloss in Photius and Suidas, τρίτῃ φάει· τρίτῃ ἡμέρᾳ, relates to the original of tertio die. — 11. **lacerans unguibus**: the original was εἰσαφάσματα (from εἰσαφάσσω). Cp. Hesych. εἰσαφάσματα· εἰσπτήματα, ἀπὸ τοῦ εἰσαφιέναι, ἢ σπαράγματα· Αἰσχύλος Προμηθεὺς λυομένην. The derivation from εἰσαφιέναι is erroneous, but was doubtless suggested by the expression which Cicero translates by *tristi advolatu*. — 12. **Iovis satelles**: cp. 1021 Διὸς

- 15 pinnata cauda nostrum adulat sanguinem ;
 quom vero adesum inflatu renovatum est iecur,
 tum rursum taetros avida se ad pastus refert.
 Sic hanc custodem maesti cruciatus alo,
 quae me perenni vivom foedat miseria ;
 20 namque, ut videtis, vinclis constrictus Iovis
 arcere nequeo diram volucrem a pectore.
 Sic me ipse viduus pestes excipio anxias,
 amore mortis terminum anquirens mali ;
 sed longe a leto numine aspellor Iovis,
 25 atque haec vetusta saeculis glomerata horridis
 luctifica clades nostro infixata est corpori,
 e quo liquatae solis ardore excidunt
 guttae, quae saxa assidue instillant Caucasi.

IV.

(205 H., 194 D., 194 N.)

Plut. *Moral.* p. 98 c (cp. p. 964 f.). νῦν δὲ οὐκ ἀπὸ τύχης οὐδὲ αὐτομάτως περίεσμεν αὐτῶν (sc. τῶν θηρίων) καὶ κρατοῦμεν, ἀλλ' ὁ Προμηθεὺς τουτέστιν ὁ λογισμὸς αἴτιος

ἵππων ὄνων τ' ὀχεῖα καὶ ταύρων γονὰς
 δούς ἀντίδουλα καὶ πόνων ἐκδέκτορα.

δέ τοι πτηνὸς κύων. — 15. *adulat*: προσσαίνει, "wags at." The eagle's tail gloats, as it were, over Prometheus's mangled flesh. Cp. *Eum.* 254 ὁσμὴ βροτείων αἱμάτων με προσγελά. — 22. *sic me ipse viduus*: αὐτὸς δ' ἐμαντοῦ χῆρος. — 24. *a leto numine aspellor Iovis*: = ἐμοὶ θανεῖν οὐ πεπωμένον, οὐ μόρσιμον (753, 933). For the thought, see on 933. The prediction of 512, μυρίαὶς δὲ πημοναῖς δύναις τε

καμφθεῖς, is now fulfilled. — 27 f. From Prometheus's blood, according to the fable, came the Colchian poison used by Medea in her sorcery.

IV. Cp. 462 ff. above. As Prometheus there sets forth in detail his services to mankind, it is likely that here only a summary account is given, for the information of the new chorus. — πόνων ἐκδέκτορα: cp. διάδοχοι μοχθημάτων, 464.

V.

(212 H., 205 D., 200 N.)

Plut. *Moral.* p. 757 d. ὁ δὲ Ἡρακλῆς ἕτερον θεὸν παρακαλεῖ μέλλων ἐπὶ ὄρνιν αἵρεσθαι τὸ τόξον, ὡς Αἰσχύλος φησὶν :

ἀγρεὺς δ' Ἀπόλλων ὀρθὸν ἰθύνοι βέλος.

VI.

(213 H., 201 D., 201 N.)

Plut. *Vit. Pomp.* c. 1. πρὸς δὲ Πομπήιον ἔοικε τοῦτο παθεῖν ὁ Ῥωμαίων δῆμος εὐθύς ἐξ ἀρχῆς, ὅπερ ὁ Αἰσχύλου Προμηθεὺς πρὸς τὸν Ἡρακλέα σωθεὶς ὑπ' αὐτοῦ λέγων :

ἐχθροῦ πατρός μοι τοῦτο φίλτατον τέκνον.

VII.

(206 H., 198 D., 196 N.)

Stephanus Byzant. s. v. Ἀβιοι p. 7, 5. Αἰσχύλος τε Γαβίους διὰ τοῦ γ ἐν λυομένῳ Προμηθεῖ :

ἔπειτα δ' ἤξεις δῆμον ἐνδικώτατον
(βροτῶν) ἀπάντων καὶ φιλοξενώτατον,

V. and VI. ἀγρεὺς: Apollo is so called as hunter and archer. It appears that Heracles, when he shoots the eagle, is upon the stage, standing somewhat at the side. The result of his shot may have been indicated by a heavy fall behind one of the periaktoi. Prometheus then joyfully exclaims, looking at Heracles, ἐχθροῦ πατρός μοι τοῦτο φίλτατον τέκνον.

VII. and VIII. Corresponding to the scene with Io in the Προμηθεὺς δεσμώτης, with its geographical description, was the account given to Heracles, in the Προμηθεὺς λυόμενος, of his future expedition to the Hesperides (cp. the words of Strabo preceding Frg. X.). The goal of Io's wanderings lay in the east, that of Heracles's in the west. Thus the

Γαβίους, ἔν' οὐτ' ἄροτρον οὔτε γατόμος
τέμνει δίκηλλ' ἄρουραν, ἀλλ' αὐτόσποροι
γύαι φέρουσι βίοτον ἄφθονον βροτοῖς.

VIII.

(208 H., 203 D., 198 N.)

Strabo VII p. 300. καὶ Αἰσχύλος δ' ἐμφαίνει συνηγορῶν τῷ ποιητῇ,
φήσας περὶ τῶν Σκυθῶν :

ἀλλ' ἱππάκης βρωτῆρες εὐνομοὶ Σκύθαι.

IX.

(209 H., 195 D., 195 and 206 N.)

Galenus vol. IX p. 385 ed. Charter. δοκεῖ μὲν γὰρ αὐτὴν
(sc. πέμφιγα) ἐπὶ τῆς πνοῆς Σοφοκλῆς ἐν Κολχίσι λέγειν . . . Αἰσχύλος
δὲ ἐν Προμηθεῖ δεσμώτῃ (probably a mistake for λυομένῳ, but see
note on 714 above) :

two plays afforded the Athenians, who at that epoch were enormously interested in such accounts (see on 561 above), a description of all the wonders of the world.

According to the scholiast on Apoll. Rhod. iv. 284 (τὸν Ἴστρον φησὶν ἐκ τῶν Ἑπερβορέων καταφέρεισθαι καὶ τῶν Ῥιπαίων ὁρῶν, οὕτω δὲ εἶπεν ἀκολουθῶν Αἰσχύλῳ ἐν λυομένῳ Προμηθεῖ λέγοντι τοῦτο) Heracles proceeds from the Caucasus to the Rhipaeian mountains. Aeschylus makes these the source of the Ister; he must therefore suppose them to lie in the north-west of Europe. On this route Heracles meets with Scythian tribes, the

Gabii, or Abii, and the Hippemolgi, known to us from *Il.* xiii. 4

νόσφιν ἐφ' ἱπποπόλων Θρηκῶν καθορώ-
μενος αἶαν

Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἴππη-
μολγῶν

γλακτοφάγων Ἀβίων τε, δικαιοτάτων
ἀνθρώπων.

— ἔν' οὐτ' ἄροτρον . . . βροτοῖς: cp. the passage about the land of the Cyclopes, *Od.* ix. 107 οἳ ῥα θεοῖσι πεποιθότες ἀθανάτοισιν οὔτε φυτεύουσιν χερσὶν φυτὸν οὐτ' ἀρόωσιν, ἀλλὰ τὰ γ' ἄσπαρτα καὶ ἀνήροτα πάντα φύονται κτέ.—ἱππάκης: cp. the passage of Hippocrates quoted on Frg. IX.

εὐθείαν ἔρπε τήνδε· καὶ πρώτιστα μὲν
 Βορεάδας ἤξεις πρὸς πνοάς, ἵν' εὐλαβοῦ
 στρόμβον καταιγίζοντα, μή σ' ἀναρπάσῃ
 δυσχειμέρῳ πέμφιγι συστρέψας ἄφνω.

ἐπὶ δὲ τῆς ῥανίδος ὁ αὐτός φησιν ἐν Προμηθεῖ:

ἔξευλαβοῦ δὲ μή σε προσβάλῃ στόμα
 πέμφιξ. πικροὶ γὰρ κοῦ διὰ ζόης ἀτμοί.

X.

(210 H., 106 D., 199 N.)

Strabo IV p. 182. μεταξὺ τῆς Μασσαλίας καὶ τῶν ἐκβο-
 λῶν τοῦ Ῥοδανοῦ πεδίων ἐστὶ τῆς θαλάττης διέχον εἰς ἑκατὸν σταδίους,
 τοσοῦτον δὲ καὶ τὴν διάμετρον, κυκλωτερές τὸ σχῆμα. καλεῖται δὲ
 Λιθῶδες ἀπὸ τοῦ συμβεβηκότος. μεστὸν γάρ ἐστι λίθων χειροπληθῶν,
 ὑποπεφυκυῖαν ἐχόντων αὐτοῖς ἄγρωστιν· ἀφ' ἧς ἄφθονοι νομαὶ βοσκή-
 μασὶν εἰσιν, ἐν μέσῳ δ' ὕδατα καὶ ἀλυκίδες ἐνίστανται καὶ ἄλες. . . . τὸ
 μέντοι δυσαπολόγητον Αἰσχύλος καταμαθὼν ἢ παρ' ἄλλου λαβὼν εἰς μῦθον

IX. εὐθείαν ἔρπε τήνδε: perhaps
 up the Ister, towards the Rhipaeian
 mountains, ὅθεν ὁ βορέης πνέει, ac-
 cording to Hippocrates *de Aer., Ag.
 et Loc.*, p. 291, 49, who says of the
 Scythian region κεῖται ὑπ' αὐταῖς ταῖς
 ἄρκτοις καὶ τοῖς ὕρεσι τοῖς Ῥιπαίοισιν,
 and of the Scythians themselves
 ἐσθίουσιν κρέα ἐφθὰ καὶ πίνουσι γάλα
 ἵππων καὶ ἱππάκην τρώγουσι· τοῦτο
 δ' ἐστὶ τυρὸς ἵππων.—Βορεάδας: for
 the tribrach in the first foot see on
 116.—εὐλαβοῦ: similar warnings are
 given Io. See on 801.—στρόμβον:
 cp. 1084 above.

ἔξευλαβοῦ κτέ.: this passage per-
 tains to the description of another

monster, which, as it seems, exhales
 blood.—πέμφιξ: cannot stand out-
 right for ῥανίς, as Galen says; nor
 is this the case in the verse from
 Aeschylus's *Pentheus*, which Galen
 quotes as another example, μηδ' αἷμα-
 τος πέμφιγα πρὸς πίδα βάλῃς. The
 word means *breath* (cp. Curtius, *Gr.
 Etymol.*⁶ p. 718), and stands in both
 passages much as πνοή φοινίου σταλάγ-
 ματος, Soph. *Ant.* 1238.—σε . . . στό-
 μα: cp. *Eum.* 88 σε νικάτω φρένας, 875
 τίς μ' ὑποδύεται πλευρὰς ὀδύνα, *Sept.* 834
 κακὸν με καρδίαν τι περιπίτνει κρύος,
Pers. 161 καὶ με καρδίαν ἀμύσσει φρον-
 τίς. Krüger II. § 46, 16, 3; H. 625 c.
 —οὐ διὰ ζόης: cp. 800 above.

ἐξετόπισε. φησὶ γοῦν Προμηθεὺς παρ' αὐτῷ καθηγούμενος Ἡρακλεῖ τῶν ὁδῶν τῶν ἀπὸ Καυκάσου πρὸς τὰς Ἑσπερίδας:

ἦξεις δὲ Λιγύων εἰς ἀτάρβητον στρατόν,
 ἔνθ' οὐ μάχης, σάφ' οἶδα, καὶ θοῦρός περ ὧν
 μέμψει· πέπρωται γάρ σε καὶ βέλη λιπεῖν
 ἔνταυθ'· ἐλέσθαι δ' οὔτιν' ἐκ γαίας λίθου
 5 ἔξεις, ἐπεὶ πᾶς χῶρός ἐστι μαλθακός.
 ἰδὼν δ' ἀμηχανοῦντά σ' ὁ Ζεὺς οἰκτερεῖ,
 νεφέλην δ' ὑπερσχὼν νιφάδι γογγύλων πέτρων
 ὑπόσκιον θήσει χθόν', οἷς ἔπειτα σὺ
 βαλὼν διώσει ῥαδίως Λίγυν στρατόν.

X. From the northern region Heracles turns southward. His next destination is the realm of the monster Geryones. On the way he comes into conflict with the Ligyes, and is saved by the miracle of a shower of stones. Cp. Dionys. Hal. *Antiq.* i. 41 *ἡλοῖ δὲ τὸν πόλεμον τόνδε* (that of the Hellenes against the Ligyes) *τῶν ἀρχαίων ποιητῶν Αἰσχύλος ἐν Προμηθεῖ λυομένῳ· πεποίηται γὰρ αὐτῷ ὁ Προμηθεὺς Ἡρακλεῖ τὰ τε ἄλλα προλέγων, ὥς ἕκαστον αὐτῷ τι συμβήσεσθαι ἔμελλε κατὰ τὴν ἐπὶ Γηρυόνην στρατείαν, καὶ δὴ καὶ περὶ τοῦ Λιγυστικοῦ πολέμου ὥς οὐ ῥαδὶος ὁ ἀγὼν ἔσται διηγούμενος.* This adventure Aeschylus described in a choral passage of his *Heracleidae*, from which these words are preserved: *ἐκεῖθεν ὕρμενος ὀρθόκερως βοῦς*

ἦλας' ἀπ' ἐσχάτων γαίας ὠκεανὸν περάσας ἐν δέκαϊ χρυσηλάτῳ βοτῆρᾳ τ' ἀδίκους ἔκτεινε δισπότην τε τρίζυγα τὸν τρία δόρη πάλλοντα χερσὶ τρία δὲ λαιαῖς σάκη προτείνων τρεῖς τ' ἐπισσείων λόφους ἔστειχεν ἴσος Ἄρει βίαν.

1. On the tribrach in the second foot, in a proper name, see on 715 and 2 above. — 2. *καὶ . . . περ*: this occurs in Homer, though *καίπερ* does not. Krüger II. § 56, 13, 1. — 7. Frequent resolutions occur in these descriptions (cp. on 715) owing to the novelty of the subject. Here two resolutions in one verse. For the anapaest see on 6 above; for the dactyl, on 18. — 9. *διώσει*: cp. Hdt. iv. 102 *τὸν Δαρείου στρατὸν ἰθυμαχίῃ διώσασθαι*. — *Λίγυν*: see on 2 above. On Heracles's visit to Atlas see *Introd.* p. 13, footnote 1.

METRES OF THE LYRICAL PARTS.

LYRIC VERSES IN THE PROLOGUE.

115. Bacchic tetrameter.

u: _ _ u | _ _ u | _ _ u | _ _

117. Dochmius and cretic.

>:uu 4u | uu uu u | -

PARODOS.

FIRST STROPHE, 128-135 = 144-151.

Ionic.

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
1	2	3	4	5	6	7	8	9	10	11	12	13</																																																																																							

NOTE.—For the acephalous phrase which begins lines 1, 4, and 6 (the common dipody $\cup \cup \angle \geq _ \cup \angle _$, lacking the first three syllables), see Christ, *Metrik*², p. 508. In lines 5 and 9 occurs a peculiar form of measure, in which $_ \cup \cup$ replaces $_ \cup$.

SECOND STROPHE, 159-166 = 178-185.

Iambic and Logaoedic.

υ	:	—	υ		—	υ		—	υ		—
υ	:	—	υ		—	υ		υ	υ		—
υ	:	—	υ		—	υ		—	υ		—
υ	:	—	υ		υ	υ		υ	υ		υ
υ	:	υ	υ		—	υ		—	υ		—
		υ	υ		—			—			
		—	υ		—	υ		—	υ		—
		υ	υ		υ	υ		υ	υ		υ

(According to 182.)

FIRST STASIMON.

FIRST STROPHE, 397-405 = 406-414.

Ionic.

υ	—	υ		—	υ	υ		—	υ	—	υ		—	—	
				υ	υ		—	υ	υ		—	υ	υ		—
				υ	υ		—	υ	—	υ		—	—		
υ	υ	:	—	υ	—	υ		—	—						
υ	υ	:	—	υ	—	υ		—	—						
υ	υ	:	—	υ	—	υ		—	—						
υ	υ	:	—	υ	—	υ		—	—						
υ	υ	:	—	>	—	υ		—	—						

SECOND STROPHE, 415-419 = 420-424.

Trochaic and Logaoedic. prose poetic

—	υ		—	υ		—	υ		—	υ
—	υ		—	υ		—	υ		—	υ
—	υ		—	υ		—	υ		—	υ
—	υ		υ	υ		—	υ		—	
υ	υ		—	υ		—	υ		—	υ

THIRD STROPHE, 425-430 = 431-435.

Iambic and Logaoedic.

υ	:	—	υ		—	υ		—	υ		—		—	υ		—	υ		—	
υ	:	—	υ		υ	υ		υ	υ		—	υ		—						
		—			—	υ		—	υ		—	υ		—	υ		—	υ		—

NOTE. — This scheme follows the antistrophe. See on 425-430.

SECOND STASIMON.

FIRST STROPHE, 526-535 = 536-544.

Dactylo-Epitritic.

— ∪ ∪ | — ∪ ∪ | —
 L ∪ | — — || — ∪ ∪ | — ∪ ∪ | — —
 L ∪ | — — || — ∪ ∪ | — ∪ ∪ | — — || — ∪ ∪ | — ∪ ∪ | —
 L ∪ | — — || — ∪ ∪ | — ∪ ∪ | — — || L ∪ | —
 — ∪ ∪ | — ∪ ∪ | —
 L ∪ | — — || L ∪ | — — || L ∪ | — —

SECOND STROPHE, 545-552 = 553-560.

Logaoedic.

∪ ∪ : ∪ ∪ | ∪ ∪ | ∪ ∪ || — ∪ | — ∪ | — ∪
 ∪ ∪ : ∪ ∪ | — ∪ | — ∪ || — ∪ | — ∪
 ∪ ∪ : ∪ ∪ | — ∪ | — ∪
 — ∪ | — ∪ | — ∪ | — ∪
 ∪ ∪ : ∪ ∪ | ∪ ∪ | ∪ ∪ | ∪ ∪ | — ∪
 ∪ ∪ | ∪ ∪ | — > || — ∪ | — ∪ | — ∪ | — ∪

MONODY OF IO.

PROÖDE, 566-573.

Iambic, with Dochmii.

> : —
 > : — ∪ | — ∪ | — ∪ | — ∪ | — ∪
 > : — ∪ | — > | — ∪ | —
 ∪ : — > | —
 > : — ∪ | — ∪ | — ∪ | — ∪ | — ∪
 ∪ : ∪ ∪ < ∪ | — , ∪ | ∪ ∪ < ∪ | — Two dochmii.
 ∪ : — ∪ | — ∪ | — ∪ | — ∪ | — ∪
 > : ∪ ∪ < ∪ | — ∪ Lengthened dochmius. Christ², p. 431.
 > : ∪ ∪ < ∪ | — , ∪ | — < ∪ | — Two dochmii.
 ∪ : — ∪ ∪ ∪ | — , ∪ | ∪ ∪ < > | — Two dochmii.

STROPHE, 574-588 = 593-600.

Dochmii, with other Rhythms.

υ : υ υ < υ — υ υ υ < υ —	Two dochmii.
— υ — υ υ υ < υ —	Cretic and dochmius.
υ : υ υ < υ — — υ — — υ —	Dochmius and two cretics.
> : υ υ < υ —	Dochmius.
υ : υ υ < υ υ υ < υ υ υ	Dochmius and cretic.
— υ — — υ — — υ — — υ —	Four cretics.
> : υ υ < υ —	Dochmius.
> : — υ — υ — υ υ — > —	Logaoedic.
υ : υ υ υ — υ — —	Trochaic.
υ : υ υ < υ — υ υ υ < υ — — υ —	Two dochmii and cretic.
υ : υ υ < υ —	Dochmius.
— υ — υ — —	} Trochaic-iambic.
— υ — υ —	
υ : — υ υ υ υ — υ —	
υ : — υ — υ — υ — υ — υ —	} Trochaic-iambic.
— υ — υ — —	
υ : — < υ — — υ — — υ —	Dochmius and two cretics.

CHORICUM.

687-695.

Cretics and Dochmii, with other Rhythms.

υ υ υ — υ υ υ —	Two cretics.
— υ — — υ — — υ —	Three cretics.
υ : — < υ — υ υ υ < υ —	Two dochmii.
> : — υ — υ — υ — υ — υ	} Iambic and Logaoedic.
— υ — υ — υ —	
— > — > — > — —	
υ υ υ — — υ — υ	Cretic dipody hypercatalectic.
υ : — — υ — υ — υ — —	Iambic.

THIRD STASIMON.

STROPHE, 887-893 = 894-900.

Dactylo-Epitrític.

— ∪ ∪ | — ∪ ∪ | —
 L ∪ | — — || — ∪ ∪ | — ∪ ∪ | — — || — ∪ ∪ | — ∪ ∪ | — ∪
 L ∪ | — — || — ∪ ∪ | — ∪ ∪ | — — || L ∪ | —
 — : L ∪ | — — || — ∪ ∪ | — ∪ ∪ | —
 L ∪ | — — || — ∪ ∪ | — ∪ ∪ | —
 L ∪ | — — || L ∪ | — — || L ∪ | —

EPODE, 901-906.

Iambo-Trochaic.

∪ : — ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ | —
 — ∪ | — ∪ | — ∪ | —
 ∪ : — ∪ | — ∪ | — ∪ | — ∪ | — ∪
 ∪ : ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪ | ∪ ∪ ∪
 — ∪ | — ∪ | — ∪ | — ∪
 — ∪ | — ∪ | — ∪ | —
 ~ ∪ | — ∪ | L | —

Logaoedic close.

APPENDIX

A. LITERATURE.

1. Editions: Schutz 1809 (2d ed.), Blomfield 1810 (7th ed. 1837). Bothe 1831, W. Dindorf 1841, Fix 1843, Schoemann 1844, G. Hermann 1852, Hartung 1852, Meineke 1853, Weil (Giessen) 1864, W. Dindorf *Poetae scenici* 1869 (5th ed.), L. Schmidt 1870, Paley 1879 (4th ed.), Weil (Paris) 1884, Wecklein (Berlin, critical edition) 1885.

2. Treatises on the text: C. Reisigii *emendationes in Aeschyli Prometheum*, reprinted in Ritschl's *Opuscula*, I, pp. 378-393. Fr. Wieseler, *adversaria in Aeschyli Prometheum vinctum et Aristophanis Aves philologica et archaeologica*, Gottingen 1843. Schoemann, *Mantissa animadversionum ad Aeschyli Prometheum* (1845), reprinted in his *Opuscula*, III, pp. 81-94. E. J. Kiehl, *Aeschylea, Spec. I*, Leyden 1850. Wieseler, *zu Aeschylos' Prometheus*, in *Philologus* IX, p. 716 ff.; *schedae criticae in Aeschyli Prometheum vinctum* in *Index lectionum Gotting. aestiv.* 1860. F. V. Fritzsche, *de Aeschylo G. Hermannii, accedunt emendationes*, Rostock 1880; *Miscellanea*, Rostock 1882. Ad. Reuter, *de Promethei, Septem, Persarum fabularum codicibus recentioribus*, Rostock 1883. A. Nauck, *Kritische Bemerkungen*, St. Petersburg 1885. F. W. Schmidt, *Kritische Studien zu den griech. Dramatikern; I. Aeschylos und Sophokles*, Berlin 1886. C. G. Cobet, *de locis quibusdam in Aeschyli Prometheo et scholiis antiquis ad hanc tragoediam*, in *Mnemosyne* N. S. XIV, p. 121 ff. Hans Flach, *zum Prometheus des Aeschylos*, in *Jahrbücher für Philologie*, vol. 129, p. 827 ff.

3. On the Myth of Prometheus: Weiske, *Prometheus und sein Mythenkreis*, Leipzig 1842. E. von Lausaulx, *Prometheus, der Mythos und seine Bedeutung*, in Würzburg lecture-list, 1843. Preller, *Griechische Mythologie* (4th ed.), I, pp. 91-102. Zinsow, *die Prometheussage*, in *Paedagog. Archiv*, 1866, pp. 641-683.

4. On the Composition of the Trilogy: A. W. von Schlegel, *Vorlesungen über dramatische Kunst*, I, p. 164. Blümner, *die Idee des Schicksals in den Tragödien des Aeschylos*, Leipzig 1814. Other material cited in Schoemann's edition, p. 90 ff. Welcker, *die Aeschyleische Trilogie Prometheus, etc.*, Darmstadt 1824; *Nachtrag* to the same, Frankfort 1826. G. Hermann, *de Aeschyli Prometheo soluto*, 1828, reprinted in his *Opuscula*, Vol. IV. Dissen (letter to Welcker) printed in Welcker's *Trilogie*, pp. 92-94. J. H. Theoph. Schmidt, *de Prometheo vincto*, Augsburg 1831.

Anselm Feurbach, *de Promethei Aeschyli consilio atque indole* (in his *Nachgelassene Schriften* edited by Hettner, Brunswick 1853, Vol. IV, p. 129). J. Caesar, review of Schoemann's edition in the *Zeitschrift für das Alterthum*, 1845, n. 41. G. Hermann, *de Prometheo Aeschyleo*, Leipz. 1845 (*Opuscula*, Vol. VIII, pp. 144-158). Schoemann, *Vindiciae Iovis Aeschylei*, Greifswald 1846 (*Opuscula*, III, p. 95), and *über den Prometheus des Aeschylos* in *Zeitschrift für d. Alterthum*, 1846, n. 111 (*Opuscula*, III, p. 120). Caesar, reply to Schoemann, in same periodical, n. 113, p. 899. H. Keck, *der theologische Charakter des Zeus in Aesch. Prometheus*, Glückstadt 1851. Moriz Carriere, *Prometheus*, in the *Deutsches Museum*, 1855, n. 14. Doellinger, *Heidenthum und Judenthum*, Ratisbon 1857, p. 269. Welcker, *Griechische Götterlehre*, Göttingen 1859-60, II, p. 246. Hermann Koechly, *Akademische Vorträge und Reden*, I, Zürich 1857, p. 1 (reviewed by Karl Lehrs in the *Jahrbücher für Philologie*, 1859, p. 555). Schoemann, *Noch ein Wort über Aeschylos' Prometheus*, Greifswald 1859. Caesar, *der Prometheus des Aeschylos; zur Revision der Frage über seine theologische Bedeutung*, Marburg 1859. W. Vischer, *über die Prometheus-tragödien des Aeschylos*, Basle 1859. H. Keck, *die neueste Literatur über Aeschylos' Prometheus* in *Jahrbücher für Philologie*, 1860, p. 459. W. Teuffel, *über des Aeschylos Prometheus und Orestie*, Tübingen 1861. W. Marcowitz, *de Aeschyli Prometheo*, Düsseldorf 1865. B. Steussloff, *Zeus und die Gottheit bei Aeschylos*, Lissa 1867. Th. Henri Martin, *la Prométhéide, étude sur la pensée et la structure de cette trilogie d'Eschyle*, Paris 1875. Paul Schwarz, *die Darstellung des Zeus im Prometheus des Aeschylus*, Salzwedel 1875. Karl Frey, *Aeschylus-Studien*, Schaffhausen 1875. F. Seelmann, *de Prometheo Aeschyleo*, Dessau 1876. Alexander Kolisch, *der Prometheus des Aeschylos nur zu verstehen aus der Eigenthümlichkeit seiner Entstehung*, Berlin 1876. Patin, *Études sur les tragiques Grecs* (5th ed.), 1877, I, pp. 250-305. Alceste Lenzi, *il mito del Prometeo di Eschilo*, program of the Liceo Pontano in Spoleto, 1877. Lewis Campbell, *the intention of Aeschylus in the Prometheus-Trilogy*, in *Academy*, 1877, n. 271, p. 43. Christian Muff, *zwei Titanen, Prometheus und Faust*, Halle 1883. Alexander Kolisch, *über den Prometheus des Aeschylos*, in *Philologus*, XLI, p. 227 ff.; *Wer löst die Fesseln des Prometheus?* in *Zeitschrift für das Gymnasialwesen*, XXXIII, p. 65 ff.

5. On Place and Scenery: Pet. Jos. Meyer, *Aeschyli Prometheus vincit quo in loco agi videatur*, Bonn 1861. Bernhard Foss, *de loco in quo Prometheus apud Aeschylum vinctus sit*, Bonn 1862. C. Fr. Müller, *die scenische Darstellung des aeschyleischen Prometheus*, Stade 1871.

6. On the symmetry of the dialogue: O. Ribbeck, *qua Aeschylus arte in Prometheo fabula diverbia composuerit*, Berne 1859.

B. VARIATIONS FROM THE MEDICEAN MANUSCRIPT.

[See G. Hermann, *Aeschyli Tragoediae*, ed. II. (1859), vol. II.; R. Merkel, *Aeschyli quae supersunt in codice Laurentiano veterrimo*, Oxonii, 1871; N. Wecklein, *Aeschyli Tragoediae*, Berolini, 1885, vol. I. The reading of the text precedes the colon; that of the manuscript follows it. W. = Wecklein.]

2. ἄβροτον Schol. on *Il.* xiv. 78 and on *Ar. Ran.* 827: ἄβατόν τ' (other mss. ἄβατον). — 6. ἀδαμαντίνων δεσμῶν ἐν ἀρρήκτοις πέδαις Schol. on *Ar. Ran.* 827: ἀδαμαντίναις πέδῃσιν ἐν ἀρρήκτοις πέτραις. — 15. πρὸς: τῇ with *pros* written above. — 16. σχεῖν Elmsley on *Eur. Med.* 168: σχέθειν. — 17. εὐωριάζειν Blomfield after glosses of Hesych. and Photius: ἐξωριάζειν. — 20. πάγῳ other mss.: τόπῳ. — 28. ἐπηύρου Elmsley: ἐπηύρω. — 42. γε other mss.: τε. — 49. ἐπαχθῇ Stanley: ἐπράχθη. — 54. ψέλια other mss.: ψάλια. — 55. βαλῶν Stanley: λαβῶν. — 65. διαμπάξ: διαμπαξ. — 66. ὑπὸ στένω W.: ὑποστένω first hand, ὑπερστένω second. — 77. γε other mss.: σε (τ for σ by later hand). — 80. τραχυτήτα Dindorf (cp. *Arad.* p. 28, 8): τραχύτητα. — 90. παμμήτορ other mss.: παμμήτωρ. — 96. ἐξηῦρ' (cp. 460): ἐξεῦρ'. — 99. πῇ Turnebus: ποί. — πότε W.: ποτε (see on 544).

112. τοιῶνδε other mss.: τοιάσδε. — 113. ὑπαιθροῖς Blomfield: ὑπαίθριος. — προυσελούμενος W.: πασσαλεύμενος. — 114. ᾶ ᾶ Dindorf: ᾶ ᾶ ἕα ἕα (cp. 566). — 116. θεόσσυτος another ms.: θεόσσυτος (cp. 279). — 118. ἐμῶν other mss.: ἡμῶν. — 128. ᾄδε Hermann: ἤδε. — 134. θεμερῶπιν first hand, *θεμερῶπιν* second hand. — 136. αἰαῖ αἰαῖ Dindorf after other mss.: αἰ αἰ αἰ. — 142. προσπορπατὸς other mss.: πρὸς πατρός. — 144. δνοφερά Hirschig: φοβερά. — 145. ὀμίχλα other mss.: ὀμίχλη. — 146. εἰσιδούσαν Hermann: εἰσίδουσα (α by later hand). — 147. τῇδ' Elmsley: ταῖσδ'. — ἀδαμαντοδέτοις Turnebus: ἀμαντοδέτοις (δα over ἀμ and το by later hand). — 150. ἀθέτως Bentley from Hesych.: ἀθέσμως. — 152. θ' Ἄιδου Turnebus: τ' ἄιδου. — 155. ἀγρίως other mss.: ἀγρίοις ('ἀγρίοις Aeschylus si scripsisset, posuisset ἀλύτοις δεσμοῖς ἀγρίοις' Hermann). — 156. See under C. — 161. συνασχαλᾶ (after 243): ξυνασχαλᾶ. — 167. ἐτ' ἐμοῦ other mss.: ἔτ' ἀπ' ἐμοῦ (cp. Heimsoeth *Krit. Stud.* p. 315). — 170. ἀφ' ὄτου first hand, ὑφ' ὄτου second hand. — 172. οὔτε Porson: οὔτοι. — 176. τε τίνειν Turnebus: τέ μοι τίνειν. — 177. τῇσδ' other mss.: τῇς. — 181. ἐρήθισε Turnebus: ἡρήθισε. — 183. πᾶ Turnebus: πα. — πότε W.: ποτε (see on 99). — 185. ἀπαράμυθον other mss.: οὐ παράμυθον. — 186. τραχύς καὶ other mss.: τραχύς τε καὶ. — 187. See under C. — 189. ραισθῇ other mss.: ρωσθῇ (ω in an erasure, apparently of αἰ). — 198. πανταχῇ W.: πανταχῇ.

201. ἔδρας other mss.: ἔδρης. — 204. πιθεῖν: πείθειν first hand. — 213. χρεῖη, δόλῳ δὲ τοῖς: χρή. ἢ δόλῳ τοῖς first hand. — ὑπερσχόντας Porson: ὑπερέχοντας. — 226. αἰτίαν other mss.: αἰτίην. — 235. δ' ἐτόλμησ' other mss.: δὲ τόλμησ'. — 237. τῷ τοι other mss. and Schol.: τῷ ταῖς (τοι over ταῖς by another hand). — 240. ἀλλὰ νηλεῶς Elmsley: ἀλλ' ἀνηλεῶς. — 246. ἐλεινός Porson: ἐλεεινός.

—247. μή πού τι other mss.: μή ποί τι. —248. θνητούς other mss.: θνητούς τ'. —256. See under C. —κούδαμη W.: κούδαμη. —264 f. τὸν κακῶς πράσσοντ' Stanley: τοὺς κακῶς πράσσοντας. —269. κατισχvanεῖσθαι other mss.: κατισχανεῖσθαι. —πεδαρσίους later hand, πεδαρσίαις first hand. —274. πείθεσθε Blomfield: πείθεσθε (see on 204 and 333). —279. κραιπνόσυτον other mss.: κραιπνόσυτον. —293 f. γνώσει . . . χαριτογλωσσείν Athen. iv. p. 105 c: γνώση . . . σὲ τὸ χαριτογλωσσείν. —295. συμπράσσειν Brunek: συμπράττειν.

313 f. τὸν νῦν χόλου παρόντα μόχθον Lowinski: τὸν νῦν χόλον παρόντα μόχθον (μόχθον other mss.). —331. μετασχέιν Weil (see under C): μετασχών. —332. μηδέ other mss.: μηδέν. —333. πείσεις other mss.: πείθεις. —334. πημανθῆς: πημανθῆς later hand, πημαθῆς first hand. —340. κούδαμη other mss.: κούδὲ μή. —343. θέλοις other mss.: θέλεις. —347. See under C. —χαί Porson: καί. —348. πρὸς other mss.: ἐς. —353. ἑκατογκάρανον Pauw and Blomfield: ἑκατοντακάρηνον (with α over η). —354. πᾶσι δ' ἀντέστη Herniann: πᾶσιν δὲ ἀντέστη. —371. θερμοῖς . . . βέλεις other mss., ἀπλάτου Schütz: θερμῆς ἀπλήστου βέλεις (cp. 716, *Eum.* 53). —378. ὀργῆς σφριγώσης: ὀργῆς νοσοῦσης (see under C). —380. σφυδῶντα: σφριγῶντα (see under C). —ισχναίνη other mss.: ισχναίνει (with ν over ει). —392. σῶζε (as 374 in the Med.) W.: σῶζε. —395. δὲ τῶν Blomfield: δ' ἔτ' ἔν. —398 f. δακρυσίστακτα W.: δακρυσίστακτον. —ῥαδινὸν other mss.: ῥαδινῶν.

401. παγαῖς other mss.: πηγαῖς. —405. ἐνδείκνυσιν αἰχμάν other mss.: ἐνδεικνύειν αἰχμήν. —407. See under C. —420. Ἀρίας Hartung: Ἀραβίας. —421. ὑψίκρημνον Bothe and Elmsley: ὑψίκρημνον θ'. —428. Ἀτλανθ' ὧς other mss.: Ἀτλανθ' ὧς. See further under C. —432. βυθὸς other mss.: βαθύς. —433. κελαινὸς Hermann: κελαινὸς δ'. —438. προσελούμενον Askew (after *Etym. M.* p. 690, 11 and *Ar. Ran.* 730): προσήλούμενον (ε over η by early hand). —450. εἰκῇ W.: εἰκῇ. —451. προσείλους other mss. and Schol.: προσήλους (with ει over η). —452. ἀήσυροι first hand, ἀέλσυροι later hand. —459. σοφισμάτων other mss. and Stobaeus *Ecl. Phys.* i. 1: νοσοφισμάτων (σοφισμάτων very late hand in margin). —460. ἐξηῦρον Stobaeus: ἐξεῦρον (so 468 εὔρε; cp. W. *Curae Epigr.* p. 33). —461. ἐργάνην Stobaeus *Floril.* 81, 1: ἐργάτιν (ἀτιν by later hand over ἐργαν . . . by first hand). —463. σάγμασιν Pauw: σώμασιν. —464. διάδοχοι: διάδοχον first hand. —465. γένοιθ' Dawes *Misc. Crit.* p. 272: γένωνθ'. —ἄρμα τ' Turnebus: ἄρματ'. —468. ναυτῶν other mss.: ναυτιλόχων (i.e. ναυτίλων and ναυλόχων). —470. σόφισμ' ὅτφ other mss.: σοφισμάτων (ὅτφ written above by very late hand). —472. αἰκῆς Porson: αἰκῆς. —479. οὔτε other mss.: οὐδέ. —480. οὔτε Blomfield: οὐδέ. —494 f. See under C.

502. σίδηρον . . . τε other mss.: σίδαρον . . . δέ. —505. πάντα other mss.: ταῦτα. —507. μή νυν Scaliger: μή νῦν. —510. ισχύσειν: ισχύσει first hand. —519. πλὴν other mss.: πρὶν. —520. οὐκ ἂν ἐκπύθοιο another ms.: οὐκ ἂν οὐν πύθοιο. —524. σῶζων (see 392): σώζων. —530. ποτινισσομένα other mss.: ποτινισσομένα. —536. ἀδύ Hermann: ἡδύ. —537. τείνειν other mss.: τίνειν. —544 f. ἄχαρις χάρις Turnebus: χάρις ἄχαρις. —πού τις another ms.: ποῦ τις. —

550. *δέδεται* added by Meineke (*Zeitschr. für Alterth.* 1845 p. 1063). — οὐπως Paley (οὐπω Hermann): οὐποτε. — 554. *προσιδούσ'* other mss.: *προιδούσ'*. — 556. *ἐκείν' οὗ ὅτ'* Brunck: *ἐκείν' ὅτε τότ'* (other mss. *ἐκείν' οὗ τε ὅτ'*). — 562. *χαλινοῖς* other mss.: *χαλινοῖσιν*. — 566. *ᾶ ᾶ* Dindorf: *ᾶ ᾶ ἔ ξ*. — 567. *με τὰν τάλαιναν* other mss.: *με τάλαιναν*. — *οἷστρος*: *οἷστροις* first hand. — 569. *τὸν* Triclinius: *φοβοῦμαι τὸν*. — 572. *κυναγεῖ* Hermann: *κυνηγετεῖ*. — 574. *κηρόπακτος* Meineke (*Philol.* XX. 52): *κηρόπλαστος*. — 575. *ἰὼ ἰὼ πόποι* Seidler (*de vers. dochm.* p. 84 and 141): *ἰὼ ἰὼ ποῖ ποῖ πόποι πόποι*. — *ποῖ μ'* other mss.: *πῇ μ'*. — *πλάναι* added by Meineke (*Philol.* XX. 231). — *τηλέπλανοι* Seidler: *τηλέπλαγκτοι*. — *πλάναι* other mss.: *πλάνοι*. — 579. *πημοσύναις* Hermann: *πημοναῖσιν*. — *ἑή* Dindorf: *ἔ ξ*. — 582. *με* added by Elmsley. — 586. *ῥπα*: *ῥπη*. — 588. Given by Hermann and Elmsley to Io; formerly to the chorus. — 592. *Ἥρα . . . γυμνάζεται*: *Ἥρα . . . γυμνάζεται*. — 597. *θεόσσυτον* Hermann: *θεόσσυτον*. — 598. *κέντροις, ἰ(ῶ)* W.: *κέντροισι*. — 599. *φοιταλείς* Hermann: *φοιταλείσιν*.

601. *λαβρόσυντος* Hermann: *λαβρόσυντος*. — (*ἄλλων*): see under C. — 602. *ἑή* Dindorf: *ἔ ξ*. — 606. *τί μῆχαρ ἢ τί φάρμακον* Fr. Martin (*τί μῆχαρ*; *τί φάρμακον* Elmsley): *τί μὴ χρῆ φάρμακον*. — 608. *φράξε τᾶ* other mss.: *φράξετε*. — 609. *ῥπερ* *El. M.* p. 762, 30: *ῥτι*. — *χρηζεις*: *χρήζεις*. — 617. *πᾶν δ' ἂν οὐ* F. V. Fritzsche: *πᾶν γὰρ οὐν* (*πᾶν γὰρ ἂν* other mss.). — 621. *σαφηνίσας* Linwood, Keck (*Jahrb. für Philol.* 81, p. 478): *σαφηνῆσαι*. — 626. *τοῦδέ σοι* Turnebus: *τοῦδε τοῦ* (Lips. Aug. *τοῦδε*). — 627. *οὐ* added by later hand. — 628. *θράξαι* Buttman *Lexil.* I. p. 212: *θράξαι*. — 633. *λεγούσης*: *λεγούσας* first hand. — 637. *ὥς τ'* other mss.: *ὥς κ'*. — 647. *εὐδαίμων*: *εὐδαίμων* first hand (ο written above by later hand). — 657. *νυκτίφοιτα δέλματα* Nauck (*Bulletin de l'Acad. de St. Petersb.* 1860 p. 381), after Lycophr. 225 *χρησμών ἀπῶσαι νυκτίφοιτα δέλματα*: *νυκτίφαντ'* (*νυκτίφοιτ'* other mss.) *ὀνειράτα*. — 660. *φίλα* other mss.: *φίλωι* (α over ω by later hand). — 667. *ει* Naber: *κει*. — *πυρωπὸν* other mss.: *πυρωτὸν* (cp. *Cho.* 600). — 668. *ἐξαῖστώσοι* Blomfield: *ἐξαῖστώσει*. — 670. *κάπέκλῃσε* (cp. W. *Curae Epigr.* p. 63): *κάπέκλεισεν*. — 677. See under C. — 680. *ἀφνίδιος* Elmsley: *αἰφνίδιος*. — 683. *ῥ τι* Turnebus: *ῥτι*. — 684. *πόνων* other mss.: *πόνον*. — 688. See under C. — 690. *δυσθέατα καὶ* other mss.: *δυσθέατα*. — 691 f. *δέλματα κέντρῳ ψύχειν ψυχὰν ἀμφάκει* Weil: *δέλματ' ἀμφήκει κέντρῳ ψύχειν ψυχὰν ἐμάν*. — 695. *εἰσιδούσα* other mss.: *ἰσιδούσα*. — 696. *πρῶ γε* Brunck: *πρῶγε* corrected to *πρῶγι* (ο over ω by later hand).

700. *χρεῖαν* other mss.: *χρεῖαν τ'*. — 706. *βάλ'* other mss.: *μάθ'*. — 710. *ναίουσ'* other mss.: *νέουσ'*. — 711. *ἐξηρτυμένοι* another ms.: *ἐξηρτημένοι*. — 712 f. See under C. — 716. *πρόσπλατοι* Elmsley (cp. 371): *πρόσπλαστοι*. — 727. *ναύταισι* Eustath. p. 560, 19 and Tzetzes on Lycophr. 1286: *ναύτρσι* (cp. W. *Curae Epigr.* p. 5). — 741. *μηδέπω 'ν* Turnebus: *μηδ' ἐπῶν*. — 742. *ΧΟ. ἐή* W.: *ἔ ξ*. — 749. *πέδοι* Dindorf: *πέδῳ*. — 752. *ἡ δυσπετώς* other mss.: *ἡδυπετώς*. — 758. *ἡδοί' ἂν*: *ἡδοίμ' ἂν* (*ἡδοιο ἂν* another ms.). — 760. See under C. — 767. *δάμαρτος* other mss.: *δάμωρτος*. — 770. See under C. — 772. *αὐτὸν ἐκγόνων* other mss.: *αὐτῶν ἐκγόνων*. — 776. *σαντῆς* other mss.: *σαντῆς τ'*. — 782. *τούτοιιν*

W.: τούτων. — 783. λόγου Elmsley: λόγους. — 787. τὸ μὴ οὐ γεγωνεῖν: τὸ μὴ γεγωνεῖν with οὐ over the first γ. — 790. ἡπείρου Herwerden (*Exerc. Crit.* p. 93): ἡπείρων. — 791. The lacuna after this verse was observed by Brunck. — 792. πόντου other mss.: πόντον. — 796. μονόδοντες other mss.: μονώδοντες.

806. πόρον other mss. and Schol.: πόρον. — 807. τηλουρόν later hand: τηλουργόν. — 811. Βυβλίων other mss. and Schol.: βιβλίων. — 822. ἤνπερ Hermann (cp. 609): ἤντιν'. — 829. γῆς πέδα Weil (the Schol. on *Sept.* 304 ποῖον δ' ἀμείψετε γαίας πέδον remarks ἀντὶ τοῦ ποῖον οἰκήσετε δάπεδον): δάπεδα (the first syllable of which is short). — 831. θάκος Brunck: θῶκος. — 835. See under C. — 838. παλιμπλάγκτοισι: παλιπλάγκτοισι first hand, παλιμπλάγκτοισι second hand. — 840. κεκληθήσεται other mss.: κληθήσεται. — 848. τίθησιν: τίθεισιν first hand. — 853. πεντηκοντάπαις other mss. (acc. to *Et. M.* p. 346, 14 the Attic language does not alter the endings of the numerals in composition): πεντηκοντόπαις. — 858. See under C. — 860. See under C. — 864. ἐπ' other mss.: ἐς. — 866 f. ἀπαμβλυνθήσεται and δυοῖν other mss.: ἀπαμβλυθήσεται and δυεῖν. — 872. κλεινός other mss.: κλεινοῖς. But see under C. — 877. ἐλελεῦ ἐλελεῦ Pauw after Hesych.: ἐλελελελεῦ. — 878. φρενοπλήγες Cobet: φρενοπληγείς. — 881. κραδία other mss.: καρδία. — 885. παῖουσ' other mss. and Schol.: πταῖουσ'. — 887. ὅς Monk: ἦν ὅς. — 895. πότνια added by Paley. — 896. πλαθεῖν γαμέτα Canter: πλαθεῖη ἐν γαμέτα (with σ over θ and ν after η by later hand). — 899. ἀμαλαπτομένην Weil (see his edition of the *Persians*, p. 132, and Heimsoeth *Krit. Stud.* p. 322): γάμω δαπτομένην.

900. δυσπλάνοις . . . ἀλατείαις other mss.: δυσπλάγχνοις . . . ἀλατείαισι. — 901 f. See under C. — 903. προσδράκοι Salvinus: προσδάρκοι (other mss. προσδέρκοι). — 910. θρόνων τ' other mss.: θρόνων. — δ' Turnebus: τ'. — 911. τότ' later hand: τόδ'. — 912. δηναίων corrected from δηναῖον. — 917. πιστός corrected from πιστός. — 922. εὐρήσει other mss.: εὐρήσοι. — 926. κακῷ other mss.: κακῶν (with ῶ over ῶν by later hand). — 927. ὅσον other mss.: ὅσσον. — 932 f. πῶς δ' and τί δ' ἂν other mss.: πῶς and τί δαί. — 934. τοῦδ' ἔτ' Elmsley and Wellauer: τοῦδέ γ'. — 945. ἐφημέροις other mss.: τὸν ἡμέροις. — 948. See under C. — 950. ἔκφραζε other mss.: φράζε. — 956. ναῖειν second hand, ναί first hand. — 961. γε other mss.: δέ. — 965. See under C. — 968 ff. See under C. — 969. φῦναι other mss.: φῆναι. — 977. σμικράν Brunck: μικράν. — 980. See under C. — 986. παῖδ' ὄντα με other mss.: παῖδά με. — 987. κάτι Valckenaer: καὶ ἔτι. — 988. πύσσεισθαι other mss.: πεισεῖσθαι (cp. 1043). — 992. αἰθαλοῦσσα Canter: αἰθάλουσα. — 995. γνάμψει . . . φράσαι other mss.: γνάψει first hand (μ over α second hand) . . . φράσειν. — 998. ὥπται other mss. and Schol.: ὦ παῖ.

1002. μήποθ' other mss.: μηπάθ'. — 1008 f. κέαρ | λιταῖς Porson (κέαρ λιταῖς ἐμαῖς Robertelli's edition): λιταῖς | ἐμαῖς. — 1016. ἄφυκτος other mss.: ἀφύκτως (with os over ws by very late hand). — 1021. ἐς Turnebus: εἰς. — 1025. ἐκθoinάσεται Nauck, *Eurip. Stud.* II. p. 175 (cp. *Eur. Cycl.* 377 τεθoinάσεται, 550 θoinάσομαι, *El.* 836 θoinασόμεσθα): ἐκθoinήσεται. — 1026. τι other mss.: τοι. — 1031. See under C. — 1035. ἄμεινον first hand (cp. Meineke

Philol. XIX. 233) : usually written ἀμείνον'. — 1039. πιθοῦ other mss. : πείθου. — 1043. ἐπ' ἐμοὶ ῥιπτεῖσθω other mss. : ἐπὶ μοι ῥιπτεῖσθω. — 1049. τῶν Weil : τῶν τ'. — 1050. εἰς τε W. : ἐς τε (conjunction). — 1056. See under C. — 1057. ἡ τοῦδ' εὐχὴ Koechly (*Akad. Vorträge und Reden* I. p. 404), Weil, Madvig (*Advers. Crit.* p. 103) : ἡ τοῦδ' εὐτυχῇ (this arose from εὐχὴ with superscribed τυ, i.e. τύχη; cp. ναυτιλόχων 468). — 1058. γ' αἰ Turnebus : γε. — 1060. τοι another ms. : που. — 1071. ἀγῶ Porson : ἄρ' ἐγῶ. — 1077. κοῦκ Turnebus : καὶ οὐκ. — 1078. ἀπέραντον : ἀπέρατον (ν over τ by later hand). — 1085 and 1092. εἰλίσσουσι . . . εἰλίσσων Turnebus : εἰλίσσουσι . . . εἰλίσσων.

C. REMARKS ON PARTICULAR PASSAGES.

[Cp. the works named in App. A.]

2. A. Nauck (*Kritische Bemerkungen* VII. *Bulletin de l'Académie imp. de St. Pétersbourg*, Tome XXII. p. 75 sq.) Σκυθῶν ἐς αἶαν. F. W. Schmidt *Krit. Stud.* I. Σκύθην ἀνύμον'. — On resolutions in tragic trimeter cp. R. Enger *Rhein. Mus.* XI. 444; C. Fr. Müller, *de pedibus solutis in dialog. sen. Aesch. Soph. Eur.*, Berol. 1806; Rumpel *Philol.* XXV. 54.

12-15. M. Schmidt *Zeitschr. für öst. Gymn.* XVI. 585 τ' ἐκ σφῶν and φάργγι τῇδε δυσχίμφ. Cp. Heimsoeth *Wiederherstellung* p. 286, *Krit. Stud.* p. 281. Hermann ἐμποδὼν ἄνη, Hartung ἐμποδὼν ματᾶν, Heimsoeth *Krit. Stud.* p. 28 ἐμπεδῖ μ' ἔτι.

37. Kiehl p. 50 requires θεός for θεόν, but thinks the verse spurious because it disturbs the stichomythic arrangement. For the same reason Ludwig, *zur Kritik des Aesch.* p. 20, strikes out the following verse. Cp. Kvičala *Zeitschr. für öst. Gymn.* 1858 p. 609 ff.

38. Nauck (*Bulletin de l'Acad. de St. Pé.* 1868 p. 404) ὥπασεν γέρας.

41. The question-point, standing in most recent editions after πῶς, we have again put after οἶόν τε. Hartung's objection, that disobedience to Zeus is possible, leaves out of account the peculiar attitude of the menial's mind; cp. 36, 44. The conjecture of R. Meister (*Comment. Sem. Phil. Lips.* 1874 p. 280), ὀκνοῦντα for οἶόν τε, is attractive.

49. If ἐπράχθη is to be retained, it must be defended by *Eum.* 125 τί σοι πέπρακται πρᾶγμα πλὴν τεύχειν κακά, *Eur. Med.* 1064 πάντως πέπρακται ταῦτα κοῦκ ἐκφεύζεται (Schol. ἀντὶ τοῦ 'κέκριται, εἴμαρται, πέπρωται'), *Hdt.* ix. 110 οὕτω δὴ τοι, Μάσιστα, πέπρηκται, and explained "all else was subject to allotment (assignment), save only dominion over the gods"; that is, "chieftainship of the gods was impossible for thee, and another office would have been equally a position of dependence." But how this interpretation of ἐπράχθη can be reconciled with the known uses of πρᾶττειν, is hard to see. The connexion gains greatly by Stanley's emendation. The conjectures ἐπρώθη (Abresch), ἐτάχθη (C. G. Haupt), ἐκράνθη (Reisig), ἐφράχθη (Caesar), ἐπράθη and ἀπρακτεῖ

(Wieseler), *πάραυτα* *πᾶσσε* (Lowinski), *ἐπράχθη* *Ζηνὶ θεοῖσι κοιρανεῖν* (Weil), *ἐπώχθη* (Merkel *Aesch. cod. Laur. praefationis lineamenta*, Quedlinburg 1871 p. 8), are valueless (cp. Schoemann *Mantissa Anim.*, at beginning). That *ἐπαχθής* occurs nowhere else in tragedy is not a valid objection. The same is true of *ἀπεχθής* (Soph. *Ant.* 50). The more usual word *ἀχθεινός* would here be less appropriate than *ἐπαχθής*.

51. Reisig *τοῖσδ' ἔτ' οὐδέν*, Blomfield *καὶ τοῖσδ' οὐδέν*, Hartung *τοῖσδέ γ'*, Meineke *Philol.* XIX. 230 *τοῖσδέ τ'*, Koechly p. 401 *ἔγνωκα καγώ*, Nauck *ἔγνωκα καγώ* or *καὐτός*, Heinze *τοῖς δ' ἐγ' οὐδέν*, M. Schmidt *τοῖσδ' ἐγὼ οὐδέν*. O. Ribbeck understands *τοῖσδε* of the fetters in Hephaestus's hand.

64. Cp. Hermann and Bergk *Jahrb. für Philol.* 81, 293.

66 f. The common reading is *ὑπὲρ στένω* (Schütz, Bothe); but the correction *ὑπερστένω* is due solely to the following *ἐχθρῶν ὑπερ στένεις*. Heimsoeth *de diversa div. mend. emend. comm. altera*, Bonn 1867 p. VIII. *σῶν ὕσον στένω* (cp. Eur. *Phoen.* 1430). — On the position of the preposition cp. Lehrs *Jahrb. für Philol.* 85 p. 312, Wecklein *Studien zu Aesch.* p. 79, Tycho Mommsen *Gebrauch von σύν und μετά c. Gen. bei Euripides*, Frankfurt a. M. 1876 p. 13 ff.

77. Heimsoeth *Wiederh.* p. 35 *τοῦδ' ἔργου*, on ground that the words *εἰ κακὸν γένοιτο*, written in cod. Guelph. above the line, indicate the singular.

83. Blomfield conjectures *προστίθη* after *Et. M.* 478, 10 *οὕτω καὶ οἱ Ἀττικοὶ . . . χρῶνται τοῖς τρίτοις προσώποις τῶν παρατατικῶν ἐν τοῖς προστακτικοῖς· ὅλον ἐτίθην, ἐτίθης, ἐτίθη, τίθη*.

86 f. Elmsley *προμηθίας*. — The reading *τύχης* in other mss. is a correction for *τέχνης* misunderstood.

89 f. Nauck *πηγαί τε ποταμῶν ποντίων τε κυμάτων νήριθμον ἀγκάλισμα*.

94. Oberdick *Zeitschr. für öst. G.* XXII. p. 328 *τρισυριετῇ* for *τὸν μυριετῇ* following the Schol. (see above).

99. On the spellings *πῆ, οὐδαμῇ, εἰκῇ, σφίζω* etc. cp. La Roche *Zeitschr. für öst. G.* XVI. 89, W. *Curae Epigr.* p. 45.

100. Coenen (*de comparationibus et metaphoris apud Atticos praesertim poetas*, Utrecht 1875) *τέρματι τῶνδ' ἐπικέλσαι*.

107. On the form of the fifth foot see Wecklein *Studien zu Aeschylos*, p. 130.

112. The analogy of *Cho.* 42 (Wunderlich, *Obs. Crit. in Aesch. trag.* p. 113 and Hermann on Soph. *Ai.* 448) and of the Latin *hic dolor* (Schoemann) does not justify *τοιάσδε*. This reading would be correct only on the supposition that *ποινὰς ἀμπλακημάτων* expressed a single idea, like *χθονὸς πέδον*. But here *ἀμπλακημάτων* is logically distinct, and should be also syntactically distinct; else the thought loses its proper point. Cp. 563, 620. Similarly in *Ag.* 1626 the Med. has *αἰσχύνουσ'* for *αἰσχύνων*.

113. The reading *πασσαλευτός* (Turnebus wrote *πασσαλευτός ὢν*) of other mss. is only a correction of the reading of Med. *πασσαλεύμενος* (sic!). Dindorf regards *πασσαλευμένος* as a gloss upon *προσπεπαρμένος*. But *ὑπαιθρίοις* demands an idea like *αἰκίζόμενος*; accordingly *πασσαλεύμενος* should be changed to *προσελούμενος*. Cp. Wecklein *Studien zu Aesch.* p. 34. The explanation of *προσελεῖν*

mentioned in the notes is that of Buttmann *Lexil.* II. 159; another (προ-εσ-ειλεῖν) has been proposed by W. Clemm in *Acta Soc. Philol. Lips.* ed. F. Ritschl, I. 1 p. 77. — Meanwhile the emendation προσελούμενος has been proposed independently by M. Schmidt, *Rhein. Mus.* 26, p. 223. This is also accepted by F. V. Fritzsche (*Miscellanea*, Rostock 1882), who lays down four forms, προσελεῖν, προσελεῖν, προτελεῖν, προυτελεῖν, and derives thence Lat. protelare.

117. Dindorf τίς ἵκετ' αἶας τόνδε τέρμιον πάγον; against this see Heimsoeth *Wiederh.* p. 307. C. Fr. Müller makes two dochmii, ἵκετο τόνδε τερμόνιον ἐπὶ πάγον.

139. Weil thinks παῖδες and Ὀκεανοῦ glosses; but this system corresponds with 152 ff. if the interjection αἰαῖ αἰαῖ 136 is not counted (cp. *Sept.* 870). Or an interjection like φεῦ φεῦ may have fallen out before 152.

142. προσπορκατός might easily pass into πρὸς πατρός, through the omission of πορ after προ. The variant of the cod. Lips. προσπαρτός, received by Dindorf, is objectionable because ἐγώ has to be added.

156 f. The cod. Med. has ὥς μήποτε θεὸς μήτε τις ἄλλος (not ανος). Dindorf, in the belief that ἄλλος in the ms. had been altered from ανος (= ἀνθρωπος), which stands in the lemma of the Schol., wrote ὥς μήτε θεῶν μήτε τις ἀνδρῶν; for this, in the first edition, the editor gave ὥς μήτε θεὸς μήτε τις ἀνδρῶν, nearer the tradition, and with a poetical shift of construction (cp. *Ag.* 358, *Eum.* 70, *Soph. El.* 199, *Ai.* 243, *Eur. El.* 1234). Now, however, it appears from Merkel's collation and R. Schöll's statement in *Hermes* xi. p. 219 ff. that ἄλλος was the original reading of the ms. From this we have no reason for departing. We must suppose that ανος (= ἀνθρωπος) in the lemma of the schol. arose from a gloss written over ἄλλος. — Elmsley and Cobet write ἐγεγήθει, following Hesych. ἐγεγήθει· ἔχαιρεν. Dindorf (who thinks ἐπέγηθεν possible) says rightly that ἐπιγηθεῖν is here specially appropriate. *Cho.* 772 (γηθούσῃ φρενί) proves the complete use of the verb γηθεῖν for Aeschylus.

161. L. Dindorf (*Thesaurus* I. 2 p. 2320) considers ἀσχαλᾶν un-Attic for ἀσχάλλειν (see 303), so that ἀσχαλεῖ would have to be written here, 243, and 764 for ἀσχαλᾶ. See also Herwerden *Exerc. Crit.* p. 63. But as the epic language employs both verbs, there is no good ground for denying either of them to the lofty tragic diction of Aeschylus. Besides, ἀσχαλᾶν is proved for tragedy by *Eur. Iph. A.* 920. In none of the three passages does the sense demand the future; this Dindorf acknowledges. Even συνασχαλῶν 303 can be taken as present.

163. Hermann ἀστραφῇ, Dindorf ἀκναφον and 182 δέδια δ' with Porson for δέδια γάρ. The double change, of strophe and antistrophe, is inadmissible. Ahrens (*Philol.* XXIII. 6), after Hermann, refers the gloss of Hesych. ἀκανθόν· ἀγναμπτον to our passage, and corrects it to ἀκνᾶμπετον νόον· ἀγναμπτον with much probability.

170. The original reading of the Med. ἀφ' οὗτου was restored by Weil.

187. The Med. has ἔχων Ζεύς· ἀλλ' ἔμπας οἶω (ο in an erasure) with a superfluous anapaest. Brunck omitted οἶω. Hermann changes οἶω το οἶω and

assumes, with Scholefield, a lacuna after it, to make this anapaestic system equal to the foregoing. Bothe and Heimsoeth (*Wiederh.* p. 248) rightly think Ζεύς and ἀλλ' to be glosses.

203. This verse, attacked by Nauck *Zeitschr. für Alterth.* 1855 p. 110, who compares Eur. *Hec.* 789, is rightly defended by Weil.

210. "Itaque potius Γαῖα mater Themidis intelligenda, nisi forte totum hunc versiculum ab interpolatore adiectum esse placeat" (Schütz). Jacobs *Att. Mus.* III. p. 405, Schoemann, and Caesar also think Gaea and Themis different persons. The contrary view is maintained by Hermann, Welcker (*Tril.* p. 39), Ahrens (*über die Göttin Themis.* I. Hannover 1862 p. 9), K. Keil, (*Philol.* XXIII. p. 708), Weil and others. Reisig assumes a gap between 209 and 210.

211. Elmsley and Dindorf κρανοῖτο.

213. Wunder (*Advers. in Soph. Phil.* p. 37) ὑπειρόχους, Hermann ὑπερέρους, F. V. Fritzsche (*Miscellanea*, 1882) προέζοντας.

217. The Schol. also read προσλαβόντι. Most editors adopt the reading προσλαβόντα of other mss. See commentary.

223. Hermann τιμαῖς, with a few lesser mss. — The reading ἀντημείψατο (two lesser mss.), generally adopted since Blomfield, is only a substitution of the commoner for the less common word.

234. Elmsley τοισίδ'.

239. Nauck (*Bulletin de l'Acad. de St. Pé.* 1860 p. 317) ἐν οἴκῳ θέμενος εἰτ' οἴκου τυχεῖν. Passow's explanation "sich jemand in seinem Mitleid zur Aufgabe machen" cannot be right.

246. Hermann φίλοιςιν οἰκτρός, because φίλοιςιν stands in some mss. (Hesych. οἰκτρά· ἐλεεινά, οἰκτρός· ἐλεεινός). But cp. Ar. *Ran.* 1063, where all mss. have ἐλεεινοὶ for ἐλεινοὶ. Probably φίλοις γ' is necessary (cp. Blomfield *Gloss.* on 1018). Mitschenko (*Revue de Philol., nouv. sér.* 1877, p. 268) καὶ μὴ φίλοις ("even to those who are not my friends").

248. The τ' after θνητούς in the Med. is due, as in 700, 776, 948, to a whim of the copyists; cp. W. *Ars Soph. emend.* p. 27. On θνητούς γ', which some mss. have, see Meineke *Philol.* XIX. 231. Hermann γε πάσας, to which Hartung added κατοκίσας in 250. — As the Med. has προσδέσκεσθαι with σ scratched out (cp. Cho. 647 προσχαλκεύει for προχαλκεύει), Keck *Jahrb. für Phil.* 81, 479, conjectures προσόσσεσθαι, thinking it incredible that men leading a dull, dreamlike life should have had foreknowledge of death. Cp. Weil's note.

253. Meineke, *l.c.*, φλογωπὸν φῶς (as Sept. 25 πυρὸς has crept into the text for φάους). But the epithet φλογωπὸν and the emphasis which lies on ἐφήμεροι, makes a change of this sort needless.

255–257. In the mss. all these verses are given to the chorus-leader. The stichomythy was restored by Welcker *Tril.* p. 62 (*Nachtrag* p. 69); the addition οὐδαμῇ χαλᾷ is a confirmation. So just below the change of person (ΠΡ.) is not indicated at 263, but at 266. O. Ribbeck αἰκίζεταί γ'.

260. On the interpretation of *ἡμαρτες*, see Moller *Philol.* VIII. 735, Caesar *Philol.* XIII. 608, Welcker *Götterlehre* II. p. 259.

264. Reising τοὺς κακῶς πράσσοντας· αὐτοὺς ταῦθ', Elmsley τοὺς κακῶς πράσσοντας· εὖ δὲ ταῦθ'. Cp. *Eum.* 313.

268. Elmsley τοιαῖσδε and τυχάν. Probably τοιαῖσδέ με ought to be written. Aeschylus appears to use τοῖος only where τοιόσδε is metrically inconvenient (*Prom.* 920, *Sept.* 580, *Suppl.* 400, *Pers.* 606, *Eum.* 378).

271. The change of καί μοι to καί τοι (Blomfield, Hermann) is unsuitable. See commentary.

272. Schol. γρ. θλάβας, a clumsy explanation.

275. Weil πυκνά τοι οὐ πανταχοῖ.

291. Madvig (*Advers. Crit.* p. 189) οὐκ ἔστ' ἂν ὅτφ, but νείμαιμ' ἂν (without ἢ σοί) would be better, supposing that ἂν were really necessary.

298. Dindorf ἔα, | τί χρῆμα λεύσσω, after *Cho.* 10.

313. Schoemann interprets *χόλον μόχθων* "the wrath of chastisement," that is, "the wrath that manifests itself in the sufferings inflicted on thee"; he compares *ὦν δέδωκ' εὐνοίαν* 446. A better parallel would be *ἀλατείαις πόνων* 900. But both are different; to make the relation of the words identical, *μόχθων* would have to be referred to Zeus. Caesar (*Philol.* XIII. 609) joins *μόχθων* and *παιδίαν*, but this again is improbable. The order of words, *τὸν νῦν χόλον παρόντα*, for *τὸν νῦν παρόντα χόλον*, is much more endurable, if the following word also belongs to *χόλον*. Against Haupt (*Ind. lect. Berol.* 1860 p. 6), who pronounced this order defensible neither on metrical nor stylistic grounds, Dindorf (*Jahrb. für. Philol.* 87, p. 75) cited Thuc. i. 11 (cp. Classen's note), iii. 54, Xen. *Anab.* v. 3, 4. Döderlein's emendation (*Reden u. Aufsätze*, p. 393), *ὕχλον* for *χόλον*, as 'multitude' (cp. *μυρίοις* 541), has received much approval. Meineke (*Philol.* XV. 139) proposed *ὄτλον*; afterward (*Soph. Oed. Col.* p. 227) he preferred Haupt's conjecture, *τὸν νῦν πολὺν παρόντα μόχθων*. But the sense demands *χόλος* as a connecting link between the ideas of *κλύοι* and *μόχθων*. Accordingly the editor has written *τὸν νῦν χόλου παρόντα μόχθων*, an emendation proposed by Lowinski (*Zeitschr. für Gymnasialw.* XX. p. 638). *χόλου* passed into *χόλον* after *τὸν νῦν*, as 792 *πόντου* became *πόντον*, 806 *πόρου* became *πόρον*.

328. On the relation of *ἀκριβῶς* to *περισσόφρων*, see Meineke *Philol.* XX. 638.

331. The infin. *μετασχεῖν* (restored by Weil) passed into *μετασχών*, because *καί* was assumed to be 'and.' Schütz wished to supply *μετά* with *τετολημῆκώς* (Welcker's *Rhein. Mus.* XI. p. 315), but his citations, *Soph. Ant.* 537, *O. T.* 347, are not pertinent. Kiehl (p. 55) changes *αἰτίας* to *αἰκίας* and omits 331-333, because participation of Oceanus in Prometheus's deeds is not known to the legend, nor consistent with Oceanus's character in this play. In fact v. 234 excludes the supposition that Prometheus was aided by any god. Nevertheless there is no interpolation. See commentary above. For the change of *πάντων* to *τούτων*, cp. the reading of the Med. *ταῦτα* for *πάντα* in 505.

334. Fr. W. Schmidt *Anal. Soph. et Eur.* 1864 p. 86 *πημανθῆς μολών*.

340. Nauck *Krit. Bemerk.* 1885 writes *κούδὲ μὴ λήξω*.

345. Hirschig οὐ κεῖ. — Brunck changes *εἵνεκα* to *οὐνεκα* everywhere; but *οὐνεκα* (οὐ ἔνεκα, cp. *δοθούνεκα*) is a conjunction, not a preposition. Cp. W. *Curae Epigr.* p. 36.

347–372 are given to Oceanus in the mss. Elmsley rightly added them to Prometheus's speech. Wieseler and Bergk *Zeitschr. für Alterth.* 1851 p. 533 propose to leave to Oceanus 347–369 or 347–365. Hartung aptly remarks, 'This recital of Zeus's deeds is so magnificent, that it is almost too evident that the poet is speaking through Prometheus's mouth.' Cp. also Weil's note.

348. Valckenaer (on Eur. *Hipp.* p. 277) remarked that *πρός* must here have the dative, because there is no idea of motion or direction. Accordingly Hartung and others have edited *πρός ἐσπέρους τόποις* (Bergk *Jahrb. für Philol.* 1860 p. 417 *προσισπέρους τόποις*). It would be more probable to regard *πρός* as metrical correction for *ἐς*, and *ἐς* as a repetition of the first syllable of *ἐσπέρους*, and to write *καθ' ἐσπέρους τόπους*. But see the commentary.

349 f. Blomfield *ἔστηκε κίων . . . ἐρείδων ἄχθος*. — Schoemann erroneously thinks *κίων'* dual. The plural in Homer is different.

354. Gaisford and Porson *δοτις* (without *πάσιν*) *ἀντέστη*, Wunderlich (*Observ. Crit. in Aesch. trag.* Gott. 1809 p. 27) *πάσιν δς ἀνέστη* (against this Bergk. *Zeitschr. für Alterth.* 1835 p. 946, Dindorf *ibid.* 1836 p. 5); Naeke *Opusc.* I. 175 assumes a lacuna between *πάσιν δς* and *ἀντέστη*; Weil *εἰς δς ἀντέστη*, Heimsoeth (*de diversa div. mend. emend.* Bonn 1866) *πάσιν δς προύστη*, which Lobeck had before proposed, but afterwards recalled (on Soph. *Ai.* 803 p. 355²). Hermann's emendation is right.

359. Heimsoeth *Wiederh.* p. 98 *ἐκφυσῶν φλόγα*.

378 ff. The mss. have *ὀργῆς νοσοῦσης*, Stobaeus *Flor.* xx. 13 *ὀργῆς ματαίας* (and *αἷτιοι* for *ιατροί*), Plut. *Consol. ad Apoll.* p. 102 b *ψυχῆς γὰρ νοσοῦσης εἰσὶν ἱατροὶ λόγοι, ὅταν τις ἐν καιρῷ γε μαλαθᾷσῃ κέαρ*, Themist. *Or.* vii. p. 98 *φάρμακον δὲ ὀργῆς οἰδαινούσης τὸ μὲν αὐτίκα λόγος ἐστίν, ᾧ σὺ τηνικαῦτα ἐπράδυνας σφαδᾷζουσιν καὶ ζέουσιν ἔτι*. Hermann remarks, '*νοσοῦσα non erit nimia et modum excedens ira intelligenda, sed quae non impleat modum nec possit recte censeri ira esse*,' and writes *ψυχῆς νοσοῦσης* after Plutarch; at the same time, guided by schol. A *οἱ λόγοι οἱ παρακλητικοὶ θεραπεύουσι τὴν ὀργὴν ἀργαίουσαν καὶ ἐπαιρομένην*, he suggests *ὀργῆς σφριγώσης*, which Heimsoeth, *Wiederherst.* p. 139, proves to be right. Reisig conjectures *ὀργῆς νοσοῦσιν*, Dindorf *ὀργῆς ζεούσης*, Weil *φρενὸς νοσοῦσης*. It is certain that the reading *ὀργῆς νοσοῦσης* arose from a gloss, *ψυχῆς νοσοῦσης*. Plutarch has preserved the whole of this gloss, whereas in our mss. half the original (*ὀργῆς*) is retained. Now that we know that in 380 the Med. has *σφριγῶντα*, with the other mss., and not *σφυδῶντα*, it is still clearer that the original *σφριγώσης* in 378 was confused with *σφυδῶντα* in 380. For in 380 *σφυδῶντα* is required by the sense (see commentary) and by Cicero's translation, in which *gravescens* corresponds to *σφυδῶντα*, and the words preceding the quotation, *erat in tumore animus*, to *σφριγώ-*

σης. So in Themistius ὀργῆς οἰδαινούσης is the paraphrase of ὀργῆς σφριγώσης, and σφαδάζουσιν καὶ ζέουσιν ἔτι that of σφυδῶντα θυμόν.

384. Turnebus τήνδε τὴν νόσον.

386. Hermann δόκει σὺ, Weil μείζον δοκήσει.

398 ff. To restore the responsion Heath omitted δὲ and λειβομένα, and in the next verse wrote ἔτεγξε after Par. A. 'Sed particula abesse non potest neque λειβομένα delendum est, sed excidit aliquid in antistropha' Hermann, who writes δακρυσίστακτον ἀπ' . . . ῥαδινῶν δ' εἰβομένα, and remarks on the reading ῥαδινόν, 'potest videri verum esse, ut Aeschylus expresserit τέρεν δάκρυον.' On the questionable position of δέ, see commentary on 321, Burgard *Quaestt. gramm. Aesch.* p. 71. Weil δακρυσίστακτον ἀπ' . . . δ' ἀδινόν, G. Wolff *Rhein. Mus.* 19, 404 (and before, Hermann *El. doctr. Metr.* p. 404) δακρυσιστακτὶ δ'. The word ἀστακτί, formed with α privative, is not a proof of this. The right reading is δακρυσίστακτα δ'.

408. Hermann (δακρυχέει) στένουσα (so minor mss. for στένουσι). Dindorf supplies περθομένα, Weil τ' ἐσχατιαί. The needed sense is given by θ' ἐσπέριοι. See commentary.

420. 'Αραβίας of the mss. is metrically wrong, and it is inconceivable that a well-known country could be so atrociously misplaced. Boissonade 'Αβαρίας, Schütz Χαλυβίας, Wieseler after Plin. *H. N.* vi. 17. 19 'Αραμίας; Hermann Σαρματᾶν, Heimsoeth (*Wiederh.* p. 488 and *de interpol. comm. alt.* p. X) Χαλκίδος (i.e. the Scythian Chalcis; see Steph. Byz. s.v. Χαλκίς), B. Foss 'Αερίων. Hartung 'Αρίας τ' or Κάρίας after Cho. 423. The latter is open to grave objections; see W. *Studien*, p. 12. The poet might treat the quantity of such a word arbitrarily; thus in *Pers.* 318 he has Μᾶγος, and in *Pers.* 20, 302, 31, 957, he makes the penult of 'Αρτεμβάρης and Φαρανδάκης now long, now short.

422. Hermann Καυκάσου πύλας, Wieseler Καυκάσου λέπας. — The lemma of the Schol. and several mss. have νέμονται. The reading of the Med. νέμουσιν has been retained for the sake of variety after νέμονται 412.

425–430. Hermann restored the responsion, rejecting ἄλλον and assuming a gap after 431. Cp. O. Ribbeck *Rhein. Mus.* XIV. p. 627, who writes δαμέντ' ἀκαμάτοις εἰσιδόμεν θεόν, and Heimsoeth *de parodi in Aesch. fab. Theb. conform.* p. 8, who proves similar interpolations for *Sept.* 885, 912, 952, 996. Heimsoeth conjectures εἰδόμεν θεῶν (so other mss. for θεόν) δαμέντ'. That ἀκαμαντοδέτοις (ἀδαμαντοδέτοις) λύμαις comes from 148 is shown in the commentary. Τιτᾶνα is a gloss on θεόν. Even 'Ατλαν or 'Ατλανθ' is recognizable as an interpolation. — Before οὐράνιον τε πόλον we expect the idea 'Earth.' Hermann 'Ατλαντος ὑπέροχον σθένος κραταῖον, δς γὰρ οὐράνιον τε, Halm (*Lectt. Aeschyl. Monach.* 1835) 'Ατλανθ' δς αἰὲν ὑπερέχων χθονὸς (χθονὸς was given by Schütz) κραταῖον, Ludwig and Pleitner (*Beiträge zur Kritik u. Erkl. von Aesch. Agam. u. Soph. Antig.* p. 23) δς αἶαν for δς αἰὲν (but αἶα means 'land,' not 'earth'). — For ὑποστενάζει Hermann, to get the idea of carrying, writes ὑποστεγάζει after Hesych. στέγει· βαστάζει, ὑπομένει, Suidas (s.v. στέγει) στεγόντων· ἀνεχόντων, βασταζόντων, Aesch. *Frg.* 298 πατρὸς (sc. 'Ατλαντος) μέγιστον ἄθλον οὐρανοστεγῇ.

Dindorf ὀχῶν στενάζει. The notion of στενάζειν is to be retained, on account of what follows (see commentary). The sense of *carrying* is probable only for στέγειν. Responision may be produced by writing, for instance, μόνον δὲ πρόσθεν ἐν πόνοισιν δαμέντ' ἐσειδόμεν | θεῶν, ὅς ὑπέροχον σθένος κραταῖδιν | γάλας οὐράνιον τε πόλον στέγων ὑποστενάζει.

433 f. Dindorf transposes δ' after Ἄϊδος. Heimsoeth conjectures ἐμβρέμει for ὑποβρέμει and θρηνοῦσιν for στένουσιν.

442. Koechly (p. 402) βροτοῖς δ' εὐρήματα, Meineke δὲ πράγματα, Fr. W. Schmidt (*Satura Critica*, Neu-Strelitz 1874) τὰ δὲ βροτοῖς ὀωρήματα. The ms. reading is right; see commentary.

446. Meineke εἴσοιαν.

450 ff. Porson καῖτι. — On ἀήσυρος, see G. Curtius *Studien z. Gr. u. Lat. Gramm.* I. p. 297.

458. Dobree ὁδούς, from Stob. *Ecl. Phys.* i. 1; Hermann φύσεις. That δυσκρίτους belongs also to ἀντολὰς is noted by Heimsoeth *Wiederh.* p. 43.

461. Hemsterhuis (on Lucian I. p. 88) μνήμης (and γραμμάτων τε σύνθεσιν). Hermann's remark, 'multo aptius et commodius cum aperto genitivo coniungitur ἐργάνην, quam si Μουσῶν ex μουσομήτορα esset intelligendum,' cannot outweigh the consensus of the mss. and Stobaeus. Nor is it quite true that Μουσῶν is to be supplied for ἐργάνην from μουσομήτορα.

463. Hermann understands σώμασιν of the mss. as the bodies of the riders he compares σωματηγός, σωματηγεῖν. But this does not comport with ζεύγλαισι, nor with the thought ὅπως . . . μοχθημάτων γένοιτο.

472. Brunck πέπονθας αἰκὲς πῆμ' ἀποσφαλὲις φρενῶν πλάνη, Hermann πέπονθας αἰκὲς πῆμ' ἀποσφαλὲις φρενῶν, κακὸς δ' . . . πεισὼν κακοῖς ἀθυμεῖς, Hartung πέπονθας εἰκὸς πῆμ', Weil πέπονθας ἀπιθὲς πῆμ', Heimsoeth *Krit. Stud.* 263, αἰκὲς πεπονθῶς πῆμ'. See commentary.

475. Hartung ἱατέον, Nauck (*Bulletin de l'Acad. de St. Pé.* 1863 p. 34) and Meineke (*Philol.* XX. 52) ὅτοις εἰ (or οἷοις εἰ), Heimsoeth and Weil ἰάσιμον, Herwerden (*Exerc. Crit.* p. 93) ἱατὸς εἰ. See commentary on 42.

494 f. ἔχουσ' . . . ἡδονὴν χολή, for ἔχοντ' ἡδονήν, χολῆς, Wieseler. Hermann assumes instead a lacuna between 494 and 495.

496. Reisig χᾶμ' ἄκραν, Hartung σύν τ' ἄκραν (better would be συγκαλυπτὰ τ' ἢ δ' ἄκραν). Schoemann interprets "long back-piece," "chine"; but ἡ ῥάχισ τρεῖς ἐκωνυμίας ἔχει, καὶ ἡ μὲν πρώτη καλεῖται αὐχὴν, ἡ δὲ δευτέρα ἰξύη, ἡ δὲ τρίτη ὀσφύς, *Et. M.* p. 636, 23. Hermann 'μακρὰν ὀσφύν dicit, quod ea pars etiam caudam comprehendebat.' It is true that the tail of a victim had, acc. to the Schol. on Eur. *Phoen.* 1255 (cp. Ar. *Pax* 1054), special significance in empyromancy, and possibly a verse has fallen out after 496, the scribe's eye having wandered from καὶ μακρὰν | (κέρκον) to ἄκραν ὀσφύν. For the explanation given in the commentary, see Caesar, *ad loc.*

511. Keck μ' αἶσα for μοῖρα.

522. Heimsoeth *Krit. Stud.* p. 142 τοῦτον for τόνδε δ'.

535. Hermann and Bergk μάλα μοι τόδ' ἐμμένοι. Weil τοῦτ' for τόδ'.

541. 'Excidiisse videtur adverbium "crudeliter" significans' (Hermann). Dindorf γυιοφθόροις, Hartung θεῖον δέμας, Heimsoeth μυρίοις δέμας διακναιόμενον μοχθήμασιν.

543 f. For ἰδίῃ γνώμα, Reisig αὐτογνωμόνως (γν makes position), Dindorf αὐτόνῳ (an unattested word) γνώμα, Meineke αὐτόβουλος ὢν (*Sept.* 1053), Weil οἰόφρων γνώμαν, Heimsoeth (*de interp. comm. alt.* p. XI) αὐτοβουλία (late Greek). See commentary. — Dindorf ἴδ' for φέρ'.

548. Reisig ἀντόνειρον (just so in *Cho.* 319 ἰσοτίμοιρον has arisen from ἀντίμοιρον with ἰσο- superscribed). Hermann in 558 λέχος εἰς for καὶ λέχος.

550 ff. Hermann ἁρμονίαν βροτῶν, Dindorf οὐποτε θνατῶν τὰν Διὸς ἁρμονίαν ἀνδρῶν. It seems best to keep θνατῶν and in 560 πείθων (generally πιθῶν, after other mss., is read).

559. That Hesione here, as elsewhere, is sister of the Oceanids, not, as Hermann thinks, of Prometheus, appears from the statement that the Oceanids sing the bridal song.

561. On Io in art, see R. Engelmann *de Ione*, Halae 1808, and *Archäol. Zeit.* III. p. 37.

564. Dindorf after Guelf. and Robortelli ποινᾶς. H. Stephanus ποινά σ' ὀλέκει.

568. Dindorf with Schleusner (on *Et. M.* p. 60, 8) ἀλεῦ δᾶ, Hermann with Monk ἔλεγε δᾶ. For the meaning, see Ahrens *Philol.* XXIII. 206.

570. Wieseler δόλιον ἄμμ', Koechly φόνιον ὕμμ', Thomas (*Münch. Gel. Anz.* 1850, 49, p. 385) θαλερὸν ὕμμ'.

575 f. Hartung ὑπνολέταν. — Hermann ἄγουσιν (μακρὰ or χθονὺς) πλάναι; Dindorf supplies πάλιν.

598. Hermann κέντροις (φρένας) οἱ κεντήμασιν.

601. Hermann supplies Ἥρας from the Schol. τοῖς τῆς Ἥρας; but the scholiast evidently did not have Ἥρας in his text. A general designation is more suitable; this can scarcely be anything else than ἄλλων.

613. Fr. W. Schmidt ᾧ κλεινὸν ὠφέλημα.

623. Herwerden *Stud. Crit. in Poet. Scen. Gr.* 1872 p. 95, thinks this verse interpolated.

624. Hermann is inclined to suppose that the words & δεῖ γενέσθαι, ταῦτα καὶ γενήσεται, quoted by the Schol., have fallen out after this verse.

628. Cobet *Nov. Lect.* p. 655, in proof of the long α in θράξαι, adduces the pun in Aristot. *Rhet.* iii. 11. 2 Θρήττης εἶ and θράττει σε.

629. Brunck μᾶσσον ἢ ὥς, following a reading cited by Turnebus. Elmsley suggested μασσόνως ἢ ὥς, Hermann μᾶσσον ὢν ἐμοί. Dindorf adopted ὢν; but against this Foerster *de attractionis usu Aesch.* p. 28 ('consentaneum non est modum curandi et rem ipsam ad quam cura spectat inter se comparari'). The ὥς of the mss. is defended, with the examples given in the commentary, by Bekker *Homerische Blätter* p. 314, Meineke *Philol.* XIX. 237, Schoemann *Lehre von den Redetheilen* p. 233. Schoemann comes to the conclusion that ὥς after the comparative has, logically at least, as good warrant as ἢ, or

as the German *als* and *wie*, which correspond to *ὡς* in meaning. See *Gött. Gel. Anz.* 1862 II. p. 729 f.

636. Ribbeck inclines to throw out this verse as an interpolation, so as to obtain the frequently recurring group of four verses. It is more reasonable to make Prometheus's five verses correspond to Io's first five.

642. Med. (and most mss.) *ὀδύρομαι*, with the addition *γρ. αἰσχύνομαι*. Most editors have slighted the genuine tradition and adopted a poor conjecture, for *αἰσχύνομαι* is nothing more. Wieseler *ὀρίνομαι*.

657. Weil prefers *νυκτίφοιτα φάσματα* (after Soph. *El.* 502).

677. *τε κρήνην* Canter (cp. Schol. *Α καὶ πρὸς τὴν Λέρνην τὴν πηγὴν*) for *Λέρνης ἄκρην τε* of the Med. Blomfield *ἀκτὴν τε Λέρνης*, Reisig and Hermann *Λέρνης τ' ἐς ἀκτὴν*. Probably the reading *ἄκρην* is due to a gloss *κρήνην* written over *νᾶμα* (*Λέρνης τε νᾶμα*). Cp. Frg. 390 *ναρᾶς τε Δίρκης*, Eur. *Phoen.* 126 *Λερναῖα νάματα*.

680. Porson *αἰφνίδιος αὐτὸν μόρος*, Gaisford (on Hephaest. p. 242) *ἐξαίφνης μόρος*, Hermann *αἰφνίδια*, Wieseler *αἰφνηδὺς* (cp. Hermann's note).

686. Koechly (p. 403) *ἐχθιστον* (cp. *Il.* ix. 312). This would be in place if the sentiment were like that of 1069.

688 ff. Med. *οὔποτ' οὔποτ' ἠύχόμεν*: Schol. and several mss. *ἠύχουν*. — Hermann *οὐπώποτ' οὐπώποτ'* with some mss.; Dindorf thinks something lacking, and suggests *οὔποτ' οὔποτ' ἠύχουν ἐν ἅντροις ἐμοῖς ὧδε παραξένους μολεῖσθαι λόγους εἰς ἀκοὰν ἐμὴν*, Schoemann *οὔποτ' οὐπώποτ'*, Heimsoeth *Krit. Stud.* p. 221 *ἠύχόμεν τοιούσδε σκυθροὺς μολεῖσθαι*. Wecklein *οὔποθ' (ὦδ') οὔποτ'*. — Hermann *πήματα, λύματ' ἀμφάκει σὺν κέντρῳ*, Meineke *Zeitschr. für Alterth.* 1844 p. 11 *ψήχειν* (cp. Stob. *Flor.* 38, 53 *ὥσπερ ὁ ἴδς σίδηρον, οὕτως ὁ φθόγος τὴν ἔχουσιν ψυχὴν ἀναψήχει*), Dindorf *δείματ' ἐμὴν ἀμφάκει κέντρῳ ψήχειν ψυχάν*. Weil's emendation seems the most available; he supports *ψύχειν* by *Eum.* 161.

706. Hartung *θυμῷ ἔμβαλ'*.

708. Hermann *τρέψασα*, after some mss.

712 f. The mss. have *ἀλλ' ἀλιστόνοισ γύποδας*. Turnebus *πόδας*, Elmsley *γ' ὑπὸ*, Hartung *ἀλλὰ λισσάσιν πόδα*, Hermann *ἀλλὰ γυῖ' ἀλιστόνοισ*. A gloss *πόδας*, written over *γυῖα* (Hesych. *γυῖα· μέλη, χεῖρές τε καὶ πόδες*), gave rise to the word *Γύποδας*, which was fancied to be the name of a people (*Γήπαιδες*, *Gepidae*). — Meineke (*Philol.* XX. 718) supposes a gap between *πελάζειν* and *ἀλλ'* (*οὐ γὰρ προσήγοροι ξένοισ πέλουσιν*). Jos. Meyer (p. 16) proposes to insert 729–731 after 713; Foss (p. 24) argues for a lacuna after 713.

717. Hermann, from the passages quoted in the commentary, infers that a verse like *σμερδνοῖς Ἀράξην κύμασιν βρυχώμενον* has fallen out. See on the other hand Weil's note. Robortelli has *ἤξει δ' Ἀράξην*. — Reisig proposes to put 717–728 after 791.

732. Nauck *λόγος πολὺς*.

735. Elmsley *Ἀσίδ'* for *Ἀσιδδ'*.

738. Heimsoeth *Wiederh.* p. 97 *ἐπέσκηψεν* (cp. *Pers.* 102, 514, 740). But *ἐπέρριψεν* is more characteristic.

741. For μηδέπω 'ν cp. *Ag.* 1200, which Enger has emended to ἀλλόθρη 'ν. Ahrens, *de crasi et aphaer.* p. 24, doubts the aphaeresis of ε in ἐν, and requires μηδέπω προοιμίσις. Wieseler μηδ' ἐπὼν ἐν προοιμίσις.

760. Med. ὄντων τῶνδε μαθεῖν σοι (ν σοι in litura) πάρα. Turnebus τῶνδ' ἐσοι μαθεῖν πάρα. Schütz conjectures τῶνδ' ἐσοι γηθεῖν πάρα, Weil τῶνδ' ἰανθῆναι πάρα. The corruption of the passage is due to a superscribed τῶνδε, by which σοι was crowded out, and had to be put in later, so that of γεγηθέναι (or γεγαθέναι, cp. *Cho.* 772 γαθούρη) only γαθέν was left.

761 f. Meineke σκήπτρα δὲ στερήσεται or δ' ἀποσυλήσεται. — On πρὸς αὐτὸς αὐτοῦ cp. Haupt *l. c.* p. 3. — Ludwig κενεόφρων.

766. Brunck θεμιτὸν for ῥητόν.

770. Other mss. have πρὶν for πλὴν and λυθῶ for λυθείς. Dindorf πλὴν ἐὰν ἐγὼ 'κ δεσμῶν λυθῶ, Hartung πλὴν ἐγὼ αὐτὸς ἐκ δεσμῶν λυθείς, Wieseler ἔν' (i.e. ἀναλυθείς) for ἔν.

776. Blomfield μή τι, Hermann σαυτῆς γ'. In the latter case it should be καὶ μή σεαυτῆς γ'. See on 248.

780. The change to εἰ πόνων is unwarranted; and γάρ forbids our making ἦ πόνων . . . ἐμέ an independent question.

782. On the change to τούτοις see Wecklein *Studien* p. 46. Heimsoeth *Krit. Stud.* 247 ἀτιμάσης μ' ἔπους.

794 f. Hermann φορκυνίδες for αἱ φορκίδες, and 797 οὔτε νύκτερος. — Wieseler κυκνόφορκοι (following Hesych. φορκόν· λευκόν, πολιδόν, ῥυσόν, and Eur. *Bacch.* 1302 πολιδόχως κύκνος) or κυκνοκόρυφοι, κυκνόκορσοι.

801. Elmsley τοιοῦτον ἐν σοι, Blomfield τοιόνδε μέν σοι: but see Wecklein *Curae Epigr.* p. 30. — Paley's conjecture φροῖμιον (for φρούριον) is valueless.

803. Dindorf ἀκλαγγεῖς.

806 ff. Wieseler Πλουτωνόσπορον. — Elmsley γῆς. Bergk (who treats, in *Jahrb. für Philol.* 81, 409 of the παντοτρόφος λίμνη) Κελαινῶν, Wieseler κελαινόφυλον.

817. Dindorf ἐπανδίπλαζε. Cp. C. Fr. Müller *de pedibus solutis*, p. 15.

822. Hermann thinks ἦν πρὶν ἡτούμεσθα possible, and Koechly (p. 403) commends this reading.

829. Porson γάπεδα, perhaps rightly. Cp. Dindorf *Lex. Aesch.* s.v. γάπεδον. Meineke λάπεδα.

832. Nauck, *Krit. Bemerk.* 1885, proposes ἄπιστον, θεσφατηγόροι.

835. Turnebus ἔσεσθ' εἰ. Dindorf 'hic versus aut delendus est aut ex duobus versibus defectis conflatus.' That only μέλλουσ' ἔσεσθαι is to be struck out as a gloss, was seen by Hartung (ἦ δὴ μάκαιρ' εἰ), Heimsoeth *Wiederh.* p. 177 (κλύουσιν εἴ τι), Weil (εἰ τὴν τάλαιναν). For the thought, see commentary.

838. Weil assumes a gap after this verse. But the required idea, 'donec ad hanc orbis extremam rupem venires,' lies in the present χειμάζει.

839. Probably μέλλονθ' ὁ πόντιος μυχός should be written.

848 ff. Madvig (*Adv. Crit.* p. 192) τίθησ' ἐγκύμονα. Dindorf, with Elmsley, throws out 849, thinking it to have replaced a lost verse. Hermann believes a verse to be lost after 849, such as παύσας τε μόχθων τῶνδε φιλύει γόνον (after *Suppl.* 312). Heimsoeth *Wiederherst.* p. 459 takes καὶ θιγῶν μόνον as a gloss, and writes ἐπαφῶν τ' ἀταρβεῖ χειρὶ φιλύει γόνον. Wieseler writes γέννημ' ἀφῶν for γεννημάτων; Heimsoeth φιτυμάτων. All are needless changes. (In *Suppl.* 576 δίφ should be written for βία.)

858. The Med., with most mss., θηρεύοντες. Weil defends this, remarking that θηρᾶν and θηρεύειν often mean seize in Aeschylus. Dindorf θηρεύοντες, after some mss. The poet would have written θηράσοντες, had he not preferred the present (*Cho.* 493 Dindorf has emended to δθ' ἡρέθης). Cp. *Sept.* 406 μαντεύεται by first hand, μαντεύσεται by second.

859 f. σωμαίων must refer to the maidens, not to the youths. Nauck, *Krit. Bemerk.* 1885, requires φθονῶν δὲ σωμαίων εἶρξει θεός. Hermann assumes a lacuna between δέξεται and θηλυκτόνφ. Others read δαμέντα (so a minor ms.) or δαμέντας. The fault seems to lie in δέξεται: Hartung κλάγεται, Schoemann (*Philol.* XVII. 228) δ' ἐνέξεται . . . ἄγει δαμέντων, W. Hoffmann (*Jahrb. für Phil.* 85, 580) δεύεται . . . Ἄρει δαμάρτων. The transition from δ' αἰμύδεται to δὲ δέξεται was probably due to the lack of the usual caesura. According to Merkel's reproduction, the Med. has δέ, δέξεται, i.e. δ'. δέξεται.

870. Hermann, with Schütz, δὲ for δεῖ. The scholia which Hermann adduces as confirmation belong to 875.

872. As several of the other mss. waver in the position of ἐκ τῶνδε (τῶνδ' ἐκ πόνων ἐμέ, ἐκ πόνων τῶνδ' ἐμ, ἐκ πόνων τῶν ἐμέ, πόνων τῶν ἐμέ), it is likely that the Med. reading κλεινοῖς is a conflation of κλεινὸς and ἰνις (i.e. ἰνός and ἰνις), and ἐκ τῶνδε a later supplement. So τόξοισι κλεινὸς ἰνις ὅς πόνων ἐμέ would be the original. Cp. *Philol.* XXXI. p. 727.

874 f. Hermann, from cod. Guelf., Τιτανὺς θεῶν, Heimsoeth Τιτανὺς θεός. — Some mss. have χρόνου for λόγου (cp. *Pers.* 713).

884. For the interpretation, see W. *Studien* p. 8.

894. Weil μήποτε τοί μ', keeping ἦν in 887.

898. Hermann, rejecting Doederlein's explanation (on *Soph. O. C.* 563), "virginitas mortalium conubium detrectans," interprets "virginitas non amans alicuius mariti i. e. expers conubii."

901 ff. Elmsley and Hermann make strophe and antistrophe. Hermann ἐμοὶ δὲ γ' ὅτε (ὅτε for ὅτι Pauw) μὲν ὁμαλὸς ὁ γάμος, ἄφοβος, οὐδὲ δέδια. Schoemann rightly pronounces οὐ δέδια a gloss upon ἄφοβος, and conjectures ἐμοὶ δὲ τίμιος ὁμαλὸς γάμος. Dindorf ἐμοὶ δ' ἔτι μὲν ὁμαλὸς ἄγαμος ὁ βίος ἐν πατρὸς δόμοις, Weil ἐμοὶ δ' εἴη μὲν ὁμαλὸς ὁ γάμος ἄφοβος, εὐδιδος. It is better to change δοτιμενομαλὸς of the Med. to δὲ τιόμενος ὁμαλὸς. — In the next verse, Musgrave and Blomfield omit θεῶν, Schütz and Dindorf omit ἔρως (κρηισσόνων ἐμοῦ θεῶν ἄφικτον). — Dindorf ἀπολέμιστος and γενοίμαν· Διδος. — Weil, with Meineke (*Philol.* XIX. 232, revoked *ibid.* 704), writes τί ἂν γενοίμαν. The hiatus τί ἂν occurs only in comedy, though Aeschylus has τί οὖν.

907 f. Against the reading of other mss., αὐθάδη φρονῶν and τοῖον, Hermann rightly holds to the Medicean text.

917. Porson τινάσσων χειρὶ πυρπνύον. βέλος, Weil τινάσσων πυρπνύον χεροῖν βέλος. See commentary.

923. Blomfield βροντάς, Weil ὑπερφέροντα.

926. L. Schmidt τῶνδε πρὸς κακῶν.

937. Rutherford, *Class. Review* II. p. 261, σὺ μὲν προσεύχου.

941. Nauck (*Bulletin de l'Acad. de St. Petersb.* 1863 p. 35) τὸν Διὸς λάτριν.

946. For πορόντα, we should perhaps write προδόντα (38).

948. As the Med. has πρὸς . . . τ' (with ὦν written above by another hand), Dindorf's conjecture, πρὸς οὗ τ' (see 996) seems apposite. Hermann understands πρὸς ὦν τ' of the other mss. in the same sense. But on this theory the tense of ἐκπίπτει remains unexplained. Hence Elmsley is right in requiring πρὸς ὦν, without τέ. See on 248. — For ἐκπίπτει the editor formerly conjectured ἐκπίπτει.

965. Med. καθώρισας, with ι altered to ο by the same hand. Hermann κατοῦρισας, which is not suitable here. The ending -οσας might rather suggest to us καθήρμωσας, and this καθήρμασας, especially as καθηρμόσθαι and καθηρμάσθαι are elsewhere confused. For καθήρμασας, *hast planted* (or *fixed*), cp. Hesych. ἐρμάζει· στηρίζει, and ἥρμασεν· ὠχύρωσεν, *Ag.* 1005 ἔπαισεν ἄφαντον ἔρμα.

968–970. In the mss. continued to Prometheus. Erfurdt gave the right assignment. Dindorf keeps the ms. arrangement, but thinks 970 spurious, with Kiehl. Ribbeck throws out 968–970. Flach (*Jahrb. für Philol.* 129, p. 830) conjectures τοὺς ὑπηρέτας χρεῶν. The right view is Keck's (*Jahrb. für Philol.* 81, 840), who assumes a gap before 970.

974. Valckenaer (on Eur. *Phoen.* 632) adopts from a minor ms. συμφορᾶς (cp. Soph. *O. T.* 645, Thuc. vi. 28). The dative Hermann explains “propter casus tuos,” and Weil defends it by *Cho.* 81.

980. For ΠΡ. ὦμοι, EPM. τόδε Ζεὺς, Iachmann (*de Chor. Syst.* p. 124), Meineke and R. Schneider have put ΠΡ. ὦμοι, EPM. ὦμοι; τόδε Ζεὺς, because an ἀντιλαβή occurs nowhere else in Aeschylus. This is right, except that ὦμοι, τόδε should be written. Cp. Wecklein *Studien* p. 46. The traditional interpretation of τόδε Ζεὺς τοῦτος οὐκ ἐπίσταται (Bothe: ‘Iovem id vocabulum nosse atque uti eo negat, ut qui nunquam doleat, sed perpetua fruatur felicitate’) does not suit the context.

986. Hermann ὥστε παῖδά με (cp. Heimsoeth *Indir. Ueberl.* p. 15).

1001. Cp. Valckenaer on Eur. *Hipp.* 305, Elmsley on Soph. *O. T.* 445, M. Haupt, *l. c.* p. 6.

1009 f. In obedience to a hint of Kvičala, the ms. reading βιάζει is here restored, instead of the editor's former conjecture λιάζει (cp. Hesych. λιαζόμενοι· σκιρτῶντες). Heimsoeth's alteration (*Indir. Ueberl.* p. 35), δάκνων for δακών (after Schol. A) seems also needless in view of the passage quoted in the commentary, Eur. *Hipp.* 1223. Coenen (see on 100) proposes σφαδάζεις for λιάζει.

1013. Against the commonly adopted conjecture of Stanley, *μείον*, the reading *μείζον* of the mss. is defended by Halm (*Lectt. Aesch.* p. 9). Cp. also Schömann *Mantissa Animad.* (*Opuscul.* III. p. 87). If a change were to be made, *μηδενὸς μείον* or rather *μείον ἢ μηδέν* would be necessary.

1017 f. Nauck *πέμφιγι βροντῆς . . . πατὴρ ἀράξει τήνδε*, and 1023 *διασπαράξει σώματος*.

1021. Reisig *δ' ἔτι*, Hermann *δέ σοι*.

1022 f. Brunck and Dindorf *ἀετός* with a lesser ms. Cp. W. *Curae Epigr.* p. 63. — Heimsoeth *Wiederh.* p. 430 *σώματος μελάνδρουον*, Weil *σώματος κύτος μέγα*.

1031. Med. *εἰριμμένος* (*εἰ* altered from another letter by first hand). Commonly *εἰρημένος* is adopted from other mss. Hartung *ἐτήτυμος*, Wieseler *ἐρρωμένος*. F. W. Schmidt *Krit. Stud.* I. *ἀλλ' ἐκ καρδίας εἰρημένος*. Formerly the editor wrote *εἰμαρμένος*, now *ὀρθούμενος* (*confirming, maintaining itself*) following Hdt. vii. 103.

1034 f. Heimsoeth *Krit. Stud.* p. 247 *φρόντιζε μὴ δυσβουλῶν φρονήσεως ἀμείνον' ἡγήσῃ ποτέ*. Weil supposes a gap between *ἡγήσῃ* and *ποτέ*, thinking *ποτέ* meaningless. See commentary.

1037 ff. Schütz regards the words *ἄνωγε . . . πιθοῦ* as an interpolation, and Hermann and Bernhardt (*Gr. Lit.* II. 2 p. 271³) are inclined to the same view. See, however, commentary on 196.

1040. That the following anapaestic systems correspond antithetically was remarked by Hermann *Elem. Doct. Metr.* p. 784.

1048 f. Schütz *κῦμα δὲ πόντον*. It is better, with Weil, to omit *τ'* after *οὐρανίων* in the next verse.

1052. Hermann 'praeferenda videtur apud Aeschylum antiquior forma *στερεαῖς*, qua versu quoque 174 usus est.'

1056. For *μὴ παραπαλεῖν* of the mss., it seems necessary to write *μὴ οὐ παραπαλεῖν*. See the examples in commentary, and 627, 787, where also *οὐ* was originally omitted in the Med.

1057. Porson *εἰ μὴδ' ἀτυχῶν τι*, Wellauer *εἰ τῇδε τύχῃ τί χαλᾶ*, Dindorf *ἢ τοῦδε τύχῃ; τί χαλᾶ*, Hermann *εἰ γ' οὐδ' εὐχῇ τι χαλᾶ*, Heimsoeth *Wiederh.* p. 256 *εἰ δ' εὖ τὰ τύχῃ, τί χαλᾶ*.

1068. Bothe *τοὺς γὰρ προδότας*.

1081. Hartung believes that two anapaests have fallen out after *σεσάλευται*; see on 1090. The dipody corresponds to the tetrapody, as *Sept.* 1069, 1075. Cp. Westphal *Griech. Metrik*, 2d edition, p. 177, W. *Studien*, p. 70.

1087. On account of the contracted form and the lengthened middle syllable of *ἀντίπνουν*, Kiehl (p. 79) proposes *πάντων ἀποδεικνύμενα στάσιν ἀντίπνοον*. Dindorf would simply throw *ἀποδεικνύμενα* out, or regard it as a gloss on another word (Weil *ἀντίπνοον στασιαζόμενα*). Wieseler and Meineke *ἀντιόπνουν* (cp. Hesych. *ἀντιόφρων · ἐναντίον φρονῶν*, and *ἀντιστατεῖν*) or *ἀντιόπουν*. See commentary.

1090. To make this system exactly like its corresponding system, Hermann inserts ᾧ Θέμει, ᾧ Γῇ before ᾧ μητρός. See on 1081. — Keck *Jahrb. für Philol.* 81, 485 gives a different interpretation; he thinks that Prometheus does not invoke his mother and Aether, but only Aether, “my mother’s joy.”

ON THE FRAGMENTS OF THE Προμηθεὺς Λυόμενος.

II. For χαλκοκέραυνον Hermann conjectures χαλκομόραυγον, Bothe χιλιάκρουνον, Wieseler (*Observ. in Theogon. Hesiod.* p. 10) εἰλικόκρουνόν τε παρ’ Ὀκεανοῦ, Weil χαλκοστέροπον (cp. χαλκοῦ στεροπὴν *Il.* xi. 83). But χαλκοκέραυνον is synonymous with χαλκοστέροπον. See commentary. — Lobeck πάντων τροφόν.

VI. Hermann ποῦ τὸ, Heimsoeth (*de interpol. comm. alt.* p. IX) κλῦθι for τοῦτο. See commentary.

VII. ἤξει for ἤξει Stanley. Meineke ἴξει. — βροτῶν is Hermann’s supplement. — δίκελλ’ for δικέλλης Holstein.

IX. ἔρπε τήνδε for ἔρπετῇν δὲ, πνοὰς ἴν’ for πνοαῖσιν, ἄφνω for ἄνω Casaubon and Bentley. The further change of βρόμον to στρόμβον seems needful, because βρόμον accords ill with καταιγίζοντα and with ἀναρπάση . . . πέμφιγι συστρέψας. — The four verses εὐθείαν . . . ἄφνω Paley would insert above, after 791, writing περῶσαν in 792. But the following words ἔστ’ ἂν ἐξίκη make against this. See on 711. — The two verses ἐξευλαβοῦ . . . ἄτμοι Nauck, with Conington, ascribes to the satyr play Προμηθεύς.

X. 6. Meineke σε for σ’ ὁ, Cobet σ’ οἰκτερεῖ πατήρ. — 7. ὑπερσχών for ὑποσχών Casaubon. — 8. σὺ βαλὼν for συμβαλὼν Salmasius. — 9. διώσεις Leopardus, διώσει Dobree, for δρώσει.

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